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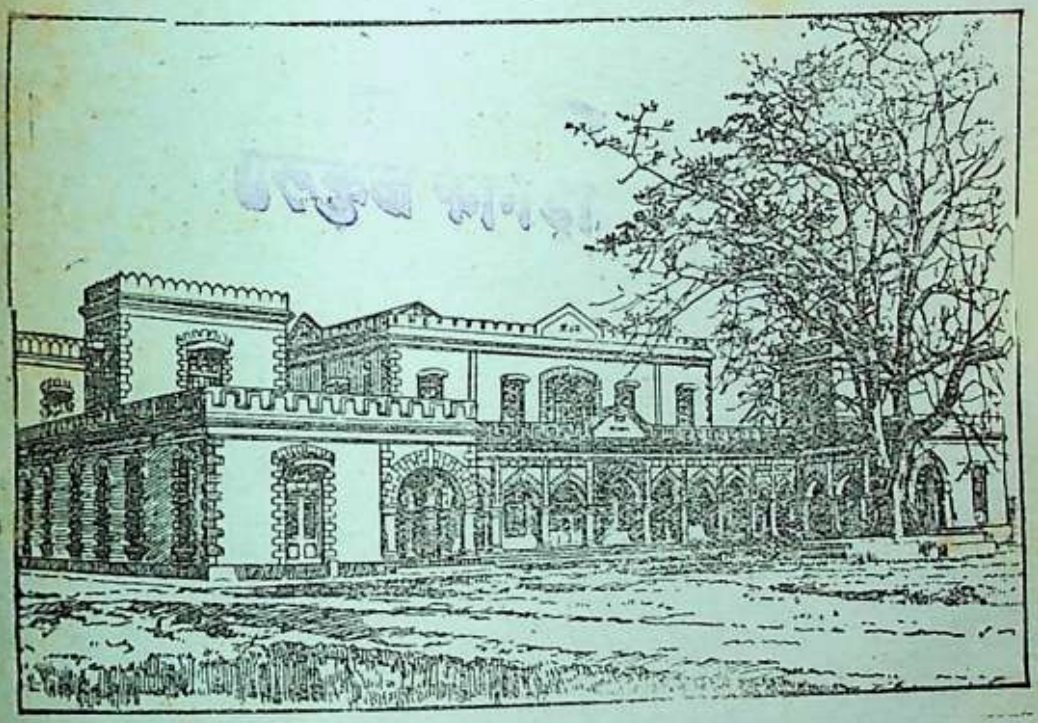
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

PHALGUN, 1971.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

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THE VEDIC MAGAZINE

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benevolent as to an inferior force –

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

'Of fts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. } PHALGUN 1971—FEBRUARY 1915. { No. 9.

"Seek you the strongest?"

Attachments are sweet. And for attachments 'tis natural to yearn. Yet attachments—whether *reverent* and devoted as to a superior force, *simple* as to an equal force, or *benevolent* as to an inferior force –

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entail a subtle dependence in even the strongest soul.

Alone-ness is as the desert. But it is the only field in which entire independence can be developed and radiated.

Yet dry and dreary is its path! And strong is he who, left in the cold by all, pursues his way unruffled and unfeeling in neutrality complete.

Seek you the strongest among humans, so find him whom the chattering scandals of erstwhile companions move not, him whose heart the mean-ness of suspicions touch not, him whom the grey sadness of complete desertion saddens not!

And having found him, greet him as the Power-Essence that—moving in solitude—IS.

ELIZABETH ARNOLD.

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NOTES.

Belgium on the Rack.

This is the heading of an article in the *Nineteenth Century and After* for January 1915 written by Mr. Frank Fox who claims that he was an eye-witness and a bystander when German troops were committing barbarities in poor ill-fated Belgium. The writer's view is that Germany was deliberately atrocious because she wanted to coerce the plucky heroic Belgium into betraying her honour and surrendering her neutrality. He supports his position by documentary evidence. After a mild turn of the rack and *before any massacre of civilians* the Germans offered a temptation to little Belgium plausible enough to give her an easy road to faithlessness. But the reply was as heroic as the temptation was despicable and infamous.

The offer:—

The fortress of Liege has been taken by assault after a courageous defence. The German Government regrets most deeply that in consequence of the attitude taken up by the Belgian Government against Germany such sanguinary encounters should have taken place. Germany does not come into Belgium as an enemy; it is only due to the force of circumstances that she has been compelled, on account of the French military preparations, to take the grave decision of entering Belgium and occupying Liege as a *point d' appui* for her subsequent military operations. After the Belgian Army has, by any heroic resistance against greatly superior forces, maintained the honour of its arms, the German Government begs the King of Belgians and the Belgian Government to save Belgium from the subsequent horrors of war. The Government is ready to come to any agreement with Belgium which can be reconciled with its differences with France. Germany again solemnly declares that she has no intention of seizing Belgian territory, and that such an intention is far from her thoughts. Germany is at all times ready to evacuate Belgium as soon as the state of hostilities permits.

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The reply:

The proposal which the German Government makes to us reproduces the proposal which was formulated in the ultimatum of August 2. Faithful to its international obligations, Belgium can only repeat the answer it gave to that ultimatum, particularly as since August 3 its neutrality has been violated, a grievous war has been carried on its territory, and the guarantors of its neutrality have loyally and at once answered her appeal.

Surely these continued invitations to play the traitor offered under veiled threats of fire and sword are unworthy of a great civilized country. Surely civilization must have come to a poor pass when one of the greatest and most civilized powers of civilized Europe can thus unblushingly make attempts to decoy a small helpless nation from its plighted word and loyalty to treaty obligations guaranteed among others by the invading party itself. Now as regards the alleged atrocities which followed the refusal of the Belgians to sell their national honour in return for infamous security and safety accompanied by cringing subservience and slavish acquiescence in what they conscientiously believed to be a shameful outrage on their liberties and a wanton invasion of their rights, the writer quotes as evidence the admissions made by the Germans in their official paper, *The friend of the people* (God save the Mark !) which they established in Liege in the month of September. The official German account of the burning of Louvain reads as follows.

Our force concentrates at the railway station and opens fire on the houses around them and on other houses. We fire on the windows, force open the doors. The inhabitants are killed or dragged out, and the houses are burned. In a little while Louvain is in flames. At first we thought that the greater part of its inhabitants had been killed in the flames, for all who showed themselves in the streets received bullets. But after our return we found ladders placed in such a fashion as to facilitate the escape from the houses by their gardens at the rear. A very great number thus were saved, another proof that this attack on us had been prepared beforehand. That night at Louvain was a very grave experience, and we were lucky to get out of it so well.

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The by-stander gives the following graphic and vivid account of the burning of Termonde.

"The inhabitants were given two hours to leave; then with well-drilled precision companies of German soldiers marched through the streets, breaking windows on each side with rifles as they marched. *They were followed by two files of men with machines who sprayed kerosine through the broken windows. Most of these spraying machines were operated by hand, but one at least was a big engine of arson driven by motor power.* The next stage was for soldiers to pass along throwing lighted fuses on the kerosine. Termonde was thus systematically destroyed. All the inhabitants of Termonde gave the same version of its destruction. The sack of the town was not marked by massacre, but eighty civic notables were taken away as prisoners to Germany, and there were a few incidental murders."

The italics are ours.

Modern civilization is, in many respects, perfected barbarism and scientific savagery. All the resources of science have been exploited to introduce scientific precision, accuracy and order into the methods of slaughter, murder and incendiarism. The nation that can slaughter with the greatest effectiveness and burn towns in such a way as to inflict the maximum of suffering in the minimum of time and with the least inconvenience and personal risk to the incendiaries is the most civilized and the most advanced. Never was the Gospel of 'might is right' and of the biological necessity of brutality acted upon more glaringly than it is being done now in the theatre of bloodshed in Europe. The following is a glowing account of the achievements of a civilized power, which also claims to be a civilizing agency, in the sphere of desecration and vandalism by the side of which the doings of Goths, Vandals and Huns dwindle into insigificance. If this account is true henceforward what has been so far termed "vandalism" may well be re-christened "Kultur" or "Occidentalism" or "Teutonism."

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Says the writer:

"The incidents of beastliness, the strange degenerate acts of nastiness and sacrilege, with which the Germans spiced their ordered and deliberate cruelties, must be set down to the account of the tiger and the ape still surviving in our human nature. German officers and soldiers were not always content to kill out of hand and to burn quickly. They had to torture beforehand, and to desecrate and insult beautiful buildings before destroying them. A Belgian friend, talking to me on the point, used the illustration (borrowed from a Fourian cartoon) of low-minded servant, in envy of her beautiful mistress, deliberately soiling the pillow on which she would sleep. It is exact. Beautiful churches, carved out in lace-like stone by mediæval piety, were often deliberately befouled. In one chateau of rare beauty the German officers, after pillaging the cellar and destroying the marbles and bronzes, *brought in a cow from the fields, disembowelled it, and spread its entrails and blood over the carpets and tapestries, so that they might be spoiled.* Very frequently, too, there was physical and moral torture of the cruelest kind. Peasants were kept on their knees with hands uplifted for hours under the threat of instant death if they moved. Thy were shut up, and told to be ready to die in three hours, then released, then shut up again, and again sentenced to death. They were shut up for long periods, with hardly any food or water, and with no means to observe the decencies of life."

This shows that you have only to rub the civilized man a little to find that the coating is very thin and that this "civilization," however much it may have perfected the instrument of intellect and rendered it more effective for both good and evil, has not either touched the spirit at all or has coarsened and vulgarised it by utilizing all its powers and faculties for the promotion of communal material aggrandisement and social hatred and discord.

War and Christianity—Important and Significant Admissions by a Bishop.

We have, more than once, demonstrated the failure of Christianity to cope with the suicidal and devastating materialism of the West. Corroboration of our views on this

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question comes from unexpected quarters. The Right Reverend Bishop Podsham writing on "The Effects of the War upon Non-Christian Peoples" in the same periodical makes some significant admissions, in a spirit of detachment and ungrudging and uncompromising love of truth upon which he deserves to be congratulated. Says his Lordship:—

"Before doing anything else, however, let me frankly confess that I consider the conditions of our social life that made this war as inevitable as a Greek Tragedy are profoundly unchristian. The late professor Cramb expressed his conviction that the spirit of materialism, or Napoleanism as he called it, is contending with Christian for domination over the souls of men in Europe. In Germany alone—and particularly in Berlin and the places coming under the influence of Berlin—has this spirit acquired something of the clearness and consistency of a formulated creed. Throughout Europe he opined. 'Corsica in a word has conquered Christ. No one who has wandered to and fro in the world with open eyes, as I have done, can doubt that the spirit of materialism is at work everywhere. It is to be found in Tokio and Pekin just as surely as it exists in Europe.' Yet my appreciation of this momentous fact has not convinced me that Christianity is bankrupt, nor that all Christians are either false or self-deluded. There are to be found still those who have never bowed the knee to Baal and whose lips have never kissed him. But this war has shown indeed how vital and persistent are the forces against which Christianity is pledged to contend. It is therefore a legitimate question to ask: if in Europe men and women have been tempted to turn aside with disgust from a religion which appears to be identified with bloodshed on so huge a scale, will not a similar nausea be felt by non-Christian peoples who look upon Christianity from without, and assess it by the way in which these Christians love one another?"

Towards the conclusion of the article the Bishop quotes with approval the following question which Mr. Uchimura, a well-known Japanese educationist, writing in the English column of the *Yorodsin*, asks:—

What is the Western civilization after all? They say it is Christian. But is it? Is it civilization based upon the crucified one? Certainly it is not. It is a civilization based upon the crucifying one..... The present conflagration of Europe is the newest evidence.....that there

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is a sham civilization beautiful upon the surface but within dead vanity."

The writer, then, goes on to say :—

The real weakness of the situation lies in the fact that *western civilization is so largely materialistic, frankly or covertly,* and *in the subsidiary fact that the individual Europeans that call themselves Christian are not sufficiently alive to what should be implied by their claim.* Sir William Macgregor whose unflagging zeal for humanity in many parts of the globe has done so much for the cause of Christianity, once discussed with me the relatively rapid progress of Mohamadanism in West Africa as compared with that of Christianity. 'It is just this,' he said, 'every Mohamaden regards himself as a missionary, the majority of Christians think it another man's work.'

The italics are ours. The modern titanic struggle in Europe sums up the achievements of civilization and "Christianity" during 19 centuries. They have both failed. There is a void in the heart of the civilized world. What can fill it up except a system of thought whose centre is spirituality and which has science as its hand maiden—marching in its train under the acknowledged leadership of spiritual forces. That system of thought is technically called Vedic because it flows from the perennial and eternal springs of Divine knowledge preserved in the holy Vedas.

Will the Arya Samaj, the custodian of this knowledge, rise to the height of the occasion and after the war send missionaries to the Occident to proclaim its holy and divinely inspired message ?

"Will it?" replies the echo.

'Shastras and Students'.*

Under the *regime* of the present system of education our ideals of education have become so much distorted that

*This was the subject of a lectrue delivered by Sir N. Chandavarkar, ex-judge, High Court, Bombay, at a meeting presided over by Sir S. Subramania Iyer, ex-Judge, High Court, Madras.

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at first sight it may not appear what is sought to be conveyed by the grouping together of the two words 'Students' and 'Shastras.' An ordinary student whose studies are governed solely by the motives of bread and butter, and who has been taught to regard the Shastras as little more than a big 'load of learned lumber' is ill-fitted even to guess at the lessons of extreme significance which the Shastras have in store for him. And yet it was to the teachings of the Shastras—the carefully selected Shastras—that the two great sons of India drew the attention of the students of the Madras Presidency College, with all the emphasis that they could command. Sir Narayan Chandavarkar began by pointing out that inspite of the fact that great benefit could accrue to the students from external aid, the student held the key to his salvation and progress in his own hands. The grave defect of the Indians and especially of the student community of these days was that they were diffident and wanted self-reliance. The learned lecturer urged the students not to be prejudiced against themselves but to undertake every work with confidence and faith.

The Hindu ideal of education, said he, clinched in few words was *Vidya Purusharthe Sadhanam*. *Vidya*, knowledge was to enable them to secure manhood, to try to be strong in body, mind and morals. They could not be real men unless they were real students, in other words, unless they read the best thoughts of the best men and not merely stuffed their brains with those thoughts, but digested and assimilated them and made them part and parcel of their own selves. Education consists in becoming, creating and that brought him to the very first principle of their Shastras which bore upon the question of education, because it bore upon the question of life, and must be of the greatest interest to them. Every founder of a religion, every statesman and every social reformer were all creative men. Every man who founded a religion created it first in his own heart, and he came out to preach it to the world, after having brooded over it in solitude and silence and having received his inspiration. What were the essentials of Yoga? 'Mere knowledge puffeth,

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but love edifyeth.' Mere knowledge and intellectualism were the ruin of a country; but Yoga meant realisation, realisation of one's self or *Atma-darshana* and mere knowledge without realisation was no good. The *Isopanishad* laid down, 'he who only knows, goes to the uttermost hell.' Students were all little Yogis. In their studies they were practising Yoga. The first condition of Yoga was faith. 'Man is a creature of faith,' said one of the Upanishads and faith meant 'Staith,' a Scotch word which meant steadiness. They must steady themselves. In other words, their passions must be conquered before their faith could be made steady.

The learned lecturer next enumerated the other conditions of Yoga which were the detachment of passions by the substitution of good in place of bad passions, combined with vigorous action, proximity to God and silent endurance of the misunderstandings and calumnies of the world in the path of love. In the end he exhorted them not to be baffled by the greatness of greatmen and to make the right use of their education by utilising it in the service of their country.

Sir Subramania Iyer called their attention to the necessity of daily performing Sandhia or twilight prayer, and told them to form their characters according to the behests of the *true* Shastras which alone could supply them with the true ideal of life.

Swami Dayanand and Raja Ram Mohan Roy.

The *Leader* for January 10th, 1915, has, for once, gone out of the way to pass remarks regarding the comparative merits of the two mighty men named above. In a discursive article a sweeping assertion is made that the founder of the Brahmo Samaj was a greater man than the founder of the Arya Samaj. Considering the seriousness of the remark, of which the writer must have been aware, we are at a loss to understand why, unless

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he was determined to offend a large number of the readers of the paper, he chose to make invidious distinctions and compare a scholarly man of the world and a sanyasi philosopher.

We have no mind to enter upon any unnecessary and unfruitful comparison which the remarks of the *Leader* seem to call forth. Raja Rammohan Roy was so much in favour of Vedic life and Vedic character that his convictions do not seem to differ materially from the principles which Swami Dayanand taught. Indeed, had the Raja been living to-day he himself would have repudiated the truth of the *Leader's* remarks and paid homage to the great Swami. The writer had better make a careful study of the history of the Brahmo Samaj and especially of that portion of it which concerns Raja Rammohan Roy.

INDIA

And its Splendid Message for the World.

Mr. Arbindo Ghose having been lately interviewed by the representative of the *Hindu*, Madras, gave his valuable opinion regarding the India of the present day and its brilliant hopes in the future. On being questioned as to what he thought of the 1914 Congress and Conferences, Mr. Ghose though he made an exception of the presidential speech of Mr. Basu as an eminently practical and vital utterance, spoke of the general activities of the Week in indifferent and more or less deprecatory terms. He said, they were mere repetitions of the petty lifeless formulas of the past and showed no sense of the great breath of the future that was blowing upon us. When asked as to what was his own advice for the realisation of our destiny, he promptly replied :—

"Only by a general intellectual and spiritual awakening can this nation fulfil its destiny. Our limited information, our second-hand intel-

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lectual activities, our bounded interests, our narrow life of little family aims and small money getting have prevented us from entering into the broad life of the world. Fortunately, there are ever-increasing signs of a widened outlook, a richer intellectual output and numerous sparks of liberated genius which show that the necessary change is coming. No nation in modern times can grow great by politics alone. A rich and varied life, energetic in all its parts, is the condition of a sound vigorous national existence. From this point of view also the last five years have been a great benefit to the country."

Mr. Ghose again remarked that the idea of Indian nationhood had of late become rooted in the public mind; and though the Government were thinking of giving India a proper place in the Councils of the Empire, it was incumbent upon the Indians themselves to think seriously what part Indian thought, Indian intellect, Indian nationhood, Indian spirituality, Indian culture, had to fulfil in the general life of humanity. "India," said he, "holds in her past, a little rusted and put out of use, the key of humanity's future." Indian Spirituality contained fully developed all those things which were to guide the future of the whole world.

Mr. Ghose is deeply devoted to the past of India, and extremely unwilling to disregard it in the reconstruction of our social system. To a condemnation of our present social system he replied in the following strain.

"No so hard, if you please" said Mr. Ghosh, with a smile, "I quite agree with you that our social fabric will have to be considerably altered before long. We shall have, of course, to enlarge our family and social life, not in the petty spirit of present day Social Reform, hammering at small details and belittling our immediate past but with a larger idea and more generous impulse. Our past with all its faults and defects should be sacred to us. But the claims of our future with its immense possibilities should be still more sacred."

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The Life Hereafter.

In a previous issue we drew the attention of our readers to the remarkable pronouncements of Sir Oliver Lodge regarding Yoga. Since then he has given another evidence of his deep interest in, and continued study of, the subject. In a striking address recently delivered Sir Oliver first of all touched upon what he called the holiest war and said that the Allies were 'the agents of good,' fighting against 'spiritual wickednesss.' Proceeding further, he established the separateness of the body and the soul as well as the superiority of the latter over the former, and then made the following assertion regarding the soul's survival. Said he,

"We ourselves are not limited to the few years that we live on the earth; we shall go on without it. We shall certainly continue to exist. Why do I say that? I say it on definite scientific grounds. I say it because I know that certain friends of mine still exist, because I have talked with them. Communication is possible. One must obey the laws: one must find out the conditions. I do not say it is easy, but it is possible, and I have conversed with them as I might converse with anyone in this audience this day. Being scientific men they have given proofs that it is really they, not some personation, not something emanating from myself. Some of those proofs are being published, many more will have to be withheld for a time, but will be ultimately published. But I tell you with all the strength of conviction I can muster that the fact is so, that we can still exist, that people take an interest in what is going on, and know far more about things than we do, and are able from time to time to communicate. I know that is a tremendous conclusion. I do no think any one of us realises how great a conclusion it is. You know very well that it is not I only, but other scientific men think the same, and you know there are many scientific men who do not think the same. There are many who have not yet investigated. It is not for everybody to investigate, but if a person gives 30 or 40 years of his life to investigate this thing, he is entitled to state the result that he has arrived at. You must have evidence, of course, and the evidence is recorded in the volumes of the scientific society such as we have got, and there will be much more evidence. The evidence is not a matter for casual conversation; it is a

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matter for serious study. It may take you some years to agree with the conclusions, but there is no hurry. But those students who have given most attention to it have gradually in the process of many years come to the belief that the proof is now becoming crucial. I have no doubt whatever about it now, though for many years—ever since the 80's—I have tried all sorts of other methods of explaining these things until gradually they have been eliminated one after another and now no other method remains except the simple one that the people who communicate are the people they represent themselves to be. Survival of existence is scientifically proved by careful scientific investigation, and that of itself leads us to the perception of a unity running through all states of existence. That is why I say man is not alone, that is why I say I know he is surrounded by other intelligences, and if you once step over the boundary you must see there is no limit to the higher and higher intelligence until you come to the infinite intelligence Himself. When you go beyond man you must go on until you come to God.

A mighty change is undoubtedly overtaking the world by leaps and bounds. The philosophic world, having shut up their Huxleys and Spencers, are lending their ears to the more congenial speculations of Eucken and Bergson. In the scientific world the lectures of Sir Oliver are meeting with the same cold reception (though under changed conditions) which was accorded to the discoveries of Galileo and the XVth century. These movements are inaugurating a new era and mark a forward step taken towards the Vedic truths. The horrible war itself, with its clanging of arms and thundering of guns, is ringing out the old days of materialistic disbelief and ringing in the calm and perceful days when the whole world will pay their respects to the mighty scriptures of old.

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"Tis not Beyond!"

1. Whom seek ye there
With vacant stare—
And troubled mind—
Yet cannot find?

2. Thy Lord and God—
Beloved—adored—
By sages great
Of higher state?

3. Why wentst so far
Thy strength to mar
Oh foolish child
In maze beguiled?

4. Wast seeking here—
And seeking there—
And longing much—
Thy Lord to touch?

5. Hast look *around*—
And so not found
His gentle Calm—
His healing Balm—?

6. On child most fond
'Tis not *beyond*
Shalt find thy Lord—
Of thee adored!

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7. 'Tis in thy heart—
Of thee the Part—
Shalt find the WHOLE—
The Lord—the Soul—!

8. Dont look away!
For—night and day—
He waits for thee
Most patiently!

9. Oh clasp Him fast!
For—safe at last
Canst *hold* thy Lord—
Of thee adored!

ELIZABETH ARNOLD.

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MAHARISHI DAYANAND'S INTRODUCTION TO THE COMMENTARY ON THE RIG AND THE OTHER VEDAS.

(Translated from Sanskrit by Pt. Ghasi Ram, M.A., LL.B.)

The Eternity of the Vedas.

The Vedas having been produced by God, and all powers of God being eternal, their eternity is self-evident.

Here some one might say that the Vedas could not be eternal, because they consisted of words, and words, like a jar, were effects, *i. e.*, things made or fashioned. The words being non-eternal, the Vedas should necessarily be admitted to be so. No, they cannot be admitted to be non-eternal, because words are eternal as well as effects (*i. e.*, non-eternal). The relations of words and meanings which exist in the knowledge of God must be eternal, but, those, which exist in ours, are effects (*i. e.*, non-eternal). All powers of Him must be eternal whose knowledge and acts are eternal, without a beginning and innate and inherent in him. The Vedas being the knowledge of such a being can never be called non-eternal.

Q.—But, there were no books in existence and consequently no acts of learning and teaching, the Vedas, were possible at the time when all this universe lay dissolved and disintegrated in its causal state and when all gross effects were non-existent. How then you admit the Vedas to be eternal ?

A.—This objection can be raised in respect of books, ink, paper, &c , and acts of man, but not in respect of the acts and powers of God. We believe the Vedas to be eternal because they are co-eval with and a part of God's knowledge. It follows, therefore, that the Vedas cannot be non-eternal simply because the acts of teaching and learning and the books are non-eternal. The knowledge of God is eternal and infallible and, therefore, the relations

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between the letters, words and meanings in the Vedas subsist for all times. They are the same in the present kalpa as they were in the past and shall remain the same in the future also. Hence it is said in the Rigveda VIII. 8. 4 S.* 'The great creator made the sun and the moon just as He had made them before! The words 'the sun and the moon' in the verse are class names and their meaning is that the plan of the creation of the sun and the moon in the present kalpa is the same as that which existed in God's knowledge in the previous kalpa, because His knowledge is not liable to increase or decrease or variation. The same is true of the Vedas, for they too are the products of His knowledge.

We shall now give some quotations from the works on the science of grammar, etc., which go to prove the eternalness of the Vedas. Sage Patanjali, the author of the Mahabhashya, says 'the words are eternal. Eternal words must needs consist of unchangeable and immoveable letters which are not subject to elision, augmentation or substitution'† This remark occurs in many places in the Mahabhashya from the 1st *anhika* onwards. There is also the following observation which occurs in the commentary on the aphorism अइउण, ‡. 'a word is that which is perceived with the ear, understood by the intellect, rendred perceptible by being pronounced and which inheres in space.'§ The meaning is that all words are eternal whether they be Vedic (peculiar to the Vedas) or *Loukika* (used by the generality of mankind), because they are composed of letters which are imperishable and immoveable and are not subject to elision, augmentation

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* सूर्य्या चन्द्रमसौ धाता यथा पूर्वमकल्पयत्.

ऋः मं० ८ अ० ८ व० ४८।

† नित्याः शब्दाः। नित्येषु शब्देषु, कूटस्थैरविचालिभिर्वर्णैर्भवितव्यम्

अनपायोपजनविकारिभिः।

‡ अइउण।

§ श्रोत्रोपलब्धिर्बुद्धिनिर्ग्राह्यः प्रयोगेणाभिज्वलित आकाशदेशः शब्दः।

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and substitution. Words are eternal because in them there is neither *apaya* =elision disappearance, nor *upajana*=augmentation nor *vikara*=substitution.

The author of the Mahabhashya anticipates the objection that words cannot be eternal because there are rules for their elision, &c., in the *Ganapatha*, Ashtadhyayi and the Mahabhashya. In the commentary on the aphorism 'दाधाध्वादादा' * he observes as follows :—' In the opinion of Panini, the son of Dakshi, complete words are substituted for complete words, because if the change had taken place in one portion only the eternalness (of words) would not be established.† It means that whole groups are substituted for other whole groups of letters, *i. e.*, specified groups are substituted for other specified groups, *e. g.*, the place of the word-group वेदपार+गम्+उ+सु+भू+शप्+तिप् is taken by another word group वेदपारगोभवति. They are mistaken who think that in this group अम् of गम्,उ of उ of उ, उ of सु श,प of शप of पा तिय and ३,प् of तिय are elided because it has been said that the change does not occur in a portion only. In the opinion of Acharya Panini, the son of Dakshi, the eternalness of a word would not be established if elision, augmentation and substitution were to be confined to a portion of a world only. When it is said that अट् is added or भू is changed into भा the meaning is as explained above. A word is defined as that which is perceived with the organ of hearing, is understood by means of intellect, becomes manifest on being pronounced and inheres in space. This definition of word also shows that it is eternal. The effort used in pronouncing (a letter) and the act of hearing it cease to exist after a moment. The author of the Mahabhashya says that 'speech resides in one letter at a time.‡

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* दाधाध्वदादौ ।

† सर्वे सर्वपदादेशा दाक्षी पुत्रस्य पाणिने । एकदेशविकारोहि नित्यत्वं नोपपद्यते ।

‡ एकै कवर्णवर्तिनी वाक् ।

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The action of speech terminates with the pronunciation of each letter. We should, therefore, conclude that it is the act of speech and not the word itself which is non-eternal.

Q.—But the word also like the action of speech comes into existence when it is pronounced and does not come into existence if not pronounced. How can it then be eternal ?

A.—A word, like space (Akasha), remains unmanifested in the absence of means although it is pre-existent. It becomes manifest through the action of breath (prana) and speech. For example, in pronouncing the word गौः so long as speech is engaged with the letter ग् it has nothing do with the letter औ and when it is engaged with the letter औ it has no concern with the *visargal* (:). It is, therefore, the act of speech and pronunciation which is subject to elision and augmentation and not the word itself which is indivisible, uniform and available everywhere. Where there are no act of speech and air, words can neither be pronounced nor heard. We, therefore, conclude that words are eternal like space. According to the grammatical science all words are eternal, what to say of Vaidic words.

The sage Jaimini also has established the eternalness of words. Says he in Purvamimansa I. 1. 18. 'It (the word) is surely eternal because it is manifested for the sake of others.* The meaning of the aphorism is this. The word 'surely' is used with a view to remove doubts about the non-eternalness of words. A word being imperishable is eternal. Since the purpose of pronouncing a word is the conveying of information to another it cannot be non-eternal. If it were so, the information that such and such was the connotation of the word 'cow' would

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* नित्यस्तु स्याद्दर्शनस्य परार्थत्वात् ।
पूर्वमी० अ० २ पा० १ सू० १८

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be incapable of being conveyed by means of a non-eternal word. This can be possible only when the words are eternal, for, in that case alone can there be a constant relation between the signifier and the thing signified. This is also the reason why many speakers are able to pronounce simultaneously the same word 'cow' at different places and also to pronounce it at different times. Jaimini has adduced several arguments in support of the eternalness of words.

Again, sage Kanada, the author of the Vaisheshika aphorisms also says: 'The Vedas are authoritative because they are His word and because they contain an exposition of Dharma?' Vaisheshika I. 1. 3* The meaning of this aphorism is that all men should acknowledge the eternal authority of the four Vedas because they enjoin the performance of Dharma as a duty and are the word of God.

Similarly the sage Goutama also says in his Nyaya-Shastra; 'The authoritativeness of verbal proof is like that of the Veda and the medical science (Ayurveda) and it has been declared by the Aptas (trustworthy persons)'; Nyaya II. 1. 67 † Its purport is that all men should acknowledge the authoritativeness of the Vedas which are eternal and are the word of God, because all the great Yogis, Brahma, &c., who were righteous, free from deceit, treachery and other similar defects, merciful, preachers of truth, and masters of learning have admitted the authoritativeness of the Vedas to be of the same nature as that of the *Mantra* and the Ayurveda. Just as one considers a mantra, which reveals a scientific principle to be true and authoritative when its truth is experimentally established and just as one, on observing that the use of medicines

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* तद्वचनादाम्नायस्य प्रामाण्यम्।
वैशेषिक अ० १ आ० १ सू० ३

† मंत्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात्।
न्याय० अ० २ आ० १ सू० ६७

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prescribed in one portion of the Ayurveda cures disease, comes to have a faith in the medicines prescribed in the other portions of the same, so, on being satisfied, by direct cognition of the truth of a proposition mentioned in one portion of the Vedas one ought to believe in the truth of the contents of their remaining portions which deal with subjects that are incapable of direct proof. Sage Vatsyayana also delivers himself to the same effect in his commentary on this aphorism. Says he. 'This inference is drawn from the fact that the seers and the expositors were one and the same. The same trustworthy persons who were the expositors of the Vedas were also the expositors of the medical science. From this fact we infer that the Vedas are as much authoritative as the medical science. Hence the argument, that the words of the Vedas are of eternal authority because they have been acknowledged to be such by trustworthy persons !* Its purport is that as the word of a trustworthy person is authortative so the Vedas also should be admitted to possess authority because they also are the word of the perfectly trustworthy God and their authoritativeness has been acknowledged by all trustworthy persons. Consequently the Vedas being God's knowledge their eternalness follows as a matter of course.

Sage Patanjali also observes as follows on this subject :—'He is the teacher of the ancients also, because He is not limited by time,' Yoga I. 1-26 †. God is the teacher of all—of the ancients such as Agni, Yayu, Aditya, Angiras, Brahma, &c., who were born in the beginning of creation, of the moderns such as ourselves and of those also who

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* दृष्टप्रवृत्तसामान्याच्चानुमानम् । य एव आप्ता वेदार्थानां द्रष्टारः प्रवक्तारश्च त एवायुर्वेदप्रभृतीनामित्यायुर्वेदप्रामाण्यवेद्प्रामाण्यमनुमातव्यमिति। नित्यत्वाद्वेदवाक्यानां प्रमाणत्वे तत्प्रामाण्यमाप्तप्रामाण्यादित्युक्तम । वात्स्यायनभाष्य ।

† स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।
योग० अ० १ पा० १ सू० २३ ।

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are to be born in future. God is called the teacher because He imparts knowledge of true substances by means of the Vedas. He is eternal because He is not affected by the action of time. The afflictions born of ignorance, &c., sinful acts or their impressions touch Him not. In Him there is highest knowledge and wisdom, innate and eternal. The Vedas are His word. They are, therefore, necessarily eternal and full of truth.

The remarks of Acharya Kapila also, on this subject, which occur in the 5th Chapter of his Sankhya Shastra, are to the same effect. Says he ; '(The Vedas), having been produced by His own power, carry their authority within themselves, Sankhya V. 51.* The meaning of this is that as the Vedas have been brought to light by the chief inherent power of God, one must needs acknowledge their self authoritative and eternal character.

Sage Krishnadwaipayana Vyasa also makes the following observations on this subject in his Vedanta-Shastra : 'He is the source of the Shastra (Veda).' Vedanta I. 1. 3† It means that Brahma is the source and cause of the Rig and the other Vedas which are the seat and repository of numerous sciences ; illumine all subjects like the sun and deal with all knowable things. It is impossible that the author of such Shastras as the Rigveda and others which are encyclopædias of universal knowledge should be any but an omniscient being. It is true that some men have expounded and developed the teachings of the Vedas as Panini developed the science of grammar. Shankracharya, in his commentary on this aphorism says. That a person whom writes on a subject knows more than what he writes upon it is so well known in the world

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* निजशक्त्याभिव्यक्तेः स्वतः प्रामाण्यम् ।
सांख्य० अ० ५ सू० ५१ ।

† शास्त्रयोनित्वात् । वेदान्त० अ० १ पा० १ सू० ३

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that it is not necessary to labour the point further'* This goes to show that the Shastra of the Omniscient God must needs be eternal and must contain a knowledge of all things. In the same chapter of the Vedanta Shastra occurs another aphorism, *viz.*, And 'for this very reason (is established) the eternalness (of the Vedas)' Vedanta I. 3. 29.† All men should therefore, believe the Vedas to be self-authoritative and repositories of all sciences and eternal. They are self authoritative and repositories of all sciences because they are the word of God, and possess the quality of eternalness. They are eternal because they remain unchanged through all ages. No other proof is admissible to prove the authoritativeness of the Vedas. Other proofs serve only as auxiliary or corroborative evidence. The Vedas, like the sun, carry their own authority with them. As the sun illumines all objects, both great and small, the mountains as well as the motes, with his own light, so the Vedas shining with their own light shed their light on all sciences.

To prove, as it were, His own existence and the truth of the Vedas revealed by Him, God has revealed a mantra (Yujurveda XI. 8‡) the purport of which is as follows:—God, is Omnipresent, &c., and pervades all things on all sides. There is not a single atom (*parmanu*) in which He is not present. He is the maker of the whole universe. He is mighty and possessed of power without end. He is free from the ties of the threefold body, the gross, the subtle and the causal. Even an atom (*parmanu*) cannot penetrate Him. Being im-

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* ज्ञेयैक देशार्थमपि स तत्रोप्याधिकतर विज्ञान इति सिद्धं लोके किमुवक्तव्यम्। Shankara's वेदान्त भाष्य।

† अतएव च नित्यत्वम्। वेदान्त अ० १ पा० ३ सू० २९

‡ स पर्यागाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः।

यजु० अ० ४० मं० ८।

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penetrable, He is incapable of receiving a wound. He is not bound by the bonds of arteries, etc., and hence nothing can bind or throw a veil over him. He always remains away and aloof from such defects as ignorance, &c. He is never touched by sin, nor does He ever commit a sinful act. He is Omniscient, He bears witness to and is the knower of the minds of all. He is without the three causes, the efficient, the material and the general. He is the universal father, but of Him the generator there is none. He always exists by His own might. God, the supreme self, is all existence, all consciousness and all bliss. He imparted the true knowledge of things to his eternal subjects in the beginning of creation by revealing the Vedas. Whenever he creates the world He vouchsafes the Vedas, the repositories of all knowledge, to his creatures for their benefit.

Every one should, therefore, believe that the Vedas are eternal. They are God's knowledge and God's knowledge always remains uniform and unchanged.

The Vedas can, with as great certainty be shown to be eternal on reason as on authority. One should acknowledge the eternalness of the Vedas according to the maxim that something cannot come out of nothing and nothing cannot produce something. That alone will exist in future which exists at present. It is impossible that a thing which has no root should have branches. To hold the contrary opinion would be like the sight of the marriage of the son of a sterile woman. If she have a son she cannot be sterile and if she have no son how can one see his marriage? These very considerations apply to the case in hand. If God be devoid of infinite knowledge how would He impart it to others and if God do not impart it to others, no one would be able to acquire knowledge and experience. For, nothing can grow which has no root. Nothing is seen in the world which has been produced without a cause. We shall now state what is the actual ex-

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perience of all men. We retain the impressions of that only which has been the subject of our direct cognition and we remember and know that only of which we retain the impressions. This knowledge alone supplies us with the motives of action and inaction (attraction and repulsion). It cannot be otherwise. Whosoever reads Sanskrit gets the impressions of that language only but of none other. Similarly one who reads the vernacular gets the impressions of the vernacular alone and of no other. In this way if God had not instructed and taught men in the beginning of creation no one would have been able to come by experience requisite for acquisition of knowledge. Without such experience there would have been no impressions and without impressions there would have been no remembrance and without remembrance there would have been no knowledge not even the semblance of it.

Q.—But why? Men have a natural bent to act and in their activities they experience pleasure and pain. So gradually and in course of time they must increase their tock of knowledge, why should it then be believed that ıe Vedas were produced by God?

A.—We refuted this objection while treating of the origin of the Vedas. We proved there that even now no one acquires knowledge and is able to increase it without receiving instruction from others; so, man could not have made progress in learning and knowledge without having received instruction from God, in the beginning, through the Vedas. There we illustrated our meaning by the case of children kept in a wilderness without instruction and also by the case of the dwellers of forests. We saw that such children and dwellers of forests could neither acquire knowledge, nor learn the use of human speech without instruction—let alone the question of the origin of knowledge (through experience). Therefore, the knowledge contained in the Vedas, which has proceeded from God, must needs be eternal, as all of His attributes are. The name, the

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attributes and the actions of an eternal substance must themselves be eternal, because their substratum itself is eternal. The name, the attributes and the actions depend on others; they cannot, therefore, exist independently without a seat or support. If their substratum be non-eternal they also would be non-eternal. That which is eternal is not subject to production and dissolution. Production means a special combination of separate elements. Dissolution takes place when the caused products are separated (into their component parts) on account of the combination ceasing to exist. Dissolution is the state of being unperceived. God being uniform in His essence is not touched by combination and disjunction. The following aphorism of sage Kanada is our authority for this proposition. 'The eternal is that which exists and is uncaused'—the Vaisheshika IV. 4.1 * The meaning of this is that an effect which comes into existence on being produced from a cause is non-eternal, because it was not existent before its production. That, however, is said to be eternal, which is not the effect of any cause but is always the cause of others. Whatever is the product of combination postulates the existence of a producer and if the producer itself happens to be the result of combination it will have its own producer and so on *ad infinitum*. That which itself is the product of combination cannot have the power of combining prakriti or the atoms (*parmanus*) for the latter will be subtler than itself. The subtler is the Atma (pervader) of the grosser, for the former is capable of penetrating into the latter as fire penetrates into iron. As fire, on account of its subtle composition can enter into the hard and gross iron and separate its particles from one another, so, water being subtler than earth can enter into its particles and can combine them into a ball or separate them from one another. God is above conjunction and disjunction and is all

* सदकारणवन्नित्यम्। वैशेषिक अ० ४ पा० ४ सू० १।

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pervading. He is, consequently, able to bring about conjunction and disjunction according to law. It cannot be otherwise. We being ourselves within the sphere of combination and disjunction, are unable to combine or separate prakriti or paramanus. If God also were within that sphere He would be like us incapable of bringing about combination and disjunction. Also, He from whom combination and disjunction proceed, being the first cause of the things coming into existence on account of combination and disjunction, is not under the sway of combination and disjunction. Without the first cause there would be no beginning of combination and disjunction. The Vedas having been revealed by, and having always existed in the knowledge of God who is the first cause of combination and separation, who remains ever unchanged in His essence, who is without a beginning, eternal, unborn, and whose might endures for ever, their eternalness and the truthfulness of the knowledge contained in them are established.

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THE GROWTH OF NATIONALITY.

By Mohamad Azmatulla Khan, Esq., B. A.

"How weary a step do those take who
endeavour to make out of a great mass
a true Political personality."

BURKE.

Nations are not made but grow. This is a lesson taught by History if it be read and understood in the right spirit. By right spirit, in simple words, I mean the eagerness to get below the surface of things to search behind appearances the vital principle that animates every isolated fact. Once the soul of things flashes on the mind, the crowd of apparently insulated phenomena begins to arrange itself into a system—a truth where each part explains the other and the merest trifle puts on a significance that can never be lightly put aside or neglected. In such a scientific spirit, then, for it is nothing but it, let us also look at those hordes of people called Nations.

At the very outset it should be made clear that the so-called *Natural Sciences* have to deal, in most cases, with objects that, so far as we know, are devoid of the consciousness that makes human beings interpret all things outside the pale of self into a body of truth. From this great fact arises the important distinction between natural and social sciences. Objects other than man seem to drift onward helplessly under the Draconian laws of nature. When we come to man there comes a change over the spirit of things. Man, endowed with a system of occult phenomena known as reason, appears from the very dawn of human race the lord of the creation around him. But everything is subject to the laws of growth. Nothing is exempt, not even the airy forces of the mind. The evolution of the human will, that is to say practical reason, took a stupendous lapse of time and who knows how long it would continue to develop before it grows perfect. No one can see through

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the dark folds of the future. One thing, however, is almost certain if history may be relied upon. The present phase of human progress is but a stepping stone to something higher and better. Modern civilisation cannot and ought not to be the last word of human wisdom. But, at the same time, we should not put on an air of scorn towards the present scheme of things, lest in doing so we should also spurn away the truth on which the whole edifice of modern knowledge stands. The past had many a sad defect and untruth. The present has removed some of those shortcomings of the past and may for aught we know hide many errors and shams which shall be exposed and purged by generations to come.

If we study History in such a spirit our attention will be irresistibly drawn towards the phenomenon of nationality. The national ideal that triumphed over the age of chivalry and serfdom is, politically speaking, the prolific source of modern progress.

It is to the study of this highest ideal of modern civic life that I have devoted this essay. How nations are formed is the question I have set myself to answer in these pages.

In studying nationality we should always keep in view the analogy of family. That family can never be eliminated from society is a hackneyed truth but a truth which can never be too much exaggerated. However, before proceeding to analyse the elements of nationality, another trite but ever-neglected principle should be stated. Everything in this universe from the divinest down to the most vulgar entity, must have a material basis. The soul can only reveal her nice and impalpable existence in a body. The soul may have a life even when divorced from the body; but in all frankness we are wholly unaware of that oft-believed and much talked of fact. For all earthly purposes, soul must show herself in a house of flesh and blood. Similarly, family a higher organisation than the individual requires a material house, one of bricks

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and mortar, to dwell in. The present human existence cannot escape the trammels of matter. In past ages and even in the present day many good people laboured and do labour to dispense with the material requisites of life They, of course, failed and do fail miserably. In politics, too, we should never lose sight of the simple fact.

A nation then must have a home, a country. That country should be a naturally defined unit, possessing a peculiar climate. The geological changes of past ages, tedious lapse of time, have given different characteristics to various parts of the globe. The climate certainly reacts on the people and imparts a certain resemblance of mental tendencies and habits quite distinct and peculiar. The love of the mother soil that affords food and shelter to the inhabitants generates that most important element of nationality—patriotism. Thus country is the first palpable bond of union. But far more important is another material tie—the tie of blood. It is not necessary that all inhabitants should fetch their life and being from a single race. The great need is that once a population is settled in a country there should be no foolish exclusion and blood-tight strata. Intermarriage, the great instrument of union, should not be restricted on absurd reasons of pride of ancestry and race. This social freedom is the material basis of true union. One may go on preaching unity on political, religious and economic grounds for ages and ages in vain. Let intermarriage have unrestricted play and before long a concourse of heterogeneous people will emerge, under Hymen's chivalrous guidance, a united people with a definite national character. Intermarriage is the greatest unifying social force. Given a well-defined country and a people interwoven and knit together through the ties of kinship, there is still much wanting to entitle the people to claim the proud name of a nation.

There comes in a third material element which is known as solidarity. In the satisfaction of human wants

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that is in production, distribution, and exchange of wealth arises the granite rock of economic organisation in which every individual, will he, nill he, finds himself a member of a solid body economic. Such an organisation like all human and earthly things is, in the first instance, merely unconscious growth. But economic ties help individuals to realise their common bonds of union and suggest the possibility of a higher and better organisation on the solid basis of economic interrelations. When a society is thus firmly knit together it becomes an absolute necessity to have a common medium of thought exchange. The inhabitants may have developed several dialects, still some one language comes off triumphant and all important business is carried on in it. In due time national literature—the expression of the best in thought and deed of a nation—grows up and forms a national mind. With the growth of a national literature there goes on a spiritual movement and slowly a church, national and fully adapted to the needs of the times, evolves itself and forms another adamantine link of national unity.

All these unifying forces when happily blended together prepare a people for a still higher union; side by side with patriotic, economic, literary and religious development there goes on its political evolution. No people can be without some sort of political organisation. The very existence of family presupposes a primal political unit. The beginnings of political growth, like those of anything under the sun, are crude. All forces mentioned above, under wise guidance and happy circumstances, ultimately lead a people into the glorious organisation known as united nation or nation-state. Liberty, that is, the right political place of every individual in State, is assured. Self-Government brings moral responsibilities to the nation as a whole. Individual will stands upright to its full height and feels that in order to realise itself, it should learn to fit itself in the organised will of the State. At this stage the national ideal eclipses all other ideals, be they

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spiritual, humanitarian or cosmic. Every force—social, religious or moral—exists only as a means to realise that ideal.

Before proceeding any further let us throw a glance backward. I have endeavoured to show that nationality has a material basis. The country, the home of a nation, a flesh and blood population knit together by blood ties and depending on eachother economically, form, so to speak, the protoplasm of a nation. At different stages of growth these material requisites expand and at the same time other unifying forces such as education, in its widest sense, through one language, religion and politics appear on the scene and that crude nation-cell stands out multiplied and transformed as a vigorous and progressive state, self-governing and blessed with all that highest good that freedom can bestow.

This brief description of the growth of nationality may seem very simple and easy of attainment. Unhappily it is not so. The first and absolutely vital lesson in politics is to make this truth clear to one's mind. Societies are not like unconscious chemical substances which you can manipulate as you like in a laboratory. Such chemical theories in politics can only end in destructive explosions. If saintly patience and selflessness, freedom from dogma, a humble and ever learning spirit be anywhere of invaluable use, it is in politics.

Political truths are simple enough, and appeal directly to the mind. But their simplicity, of necessity, implies a very complex web of thought. The simplicity of finish makes us oblivious of the intricate processes of art. Besides, the idea of political power, ever so vague, is far more intoxicating than any other human motive. You will find this idea lurking behind religious meekness of Pope or the philosophic aloofness of Plato. The direst fanaticism is of the political sort. The great task of statesmanship and patriotism lies in awakening the

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people to political consciousness without the nightmare of anarchy.

I shall try to indicate the dangers that lie in the growth of nationality, should any national element be out of joint, that is, out of place in the body politic, either possessing a preponderance not its due or lacking the regard due to it.

Patriotism, the filial sentiment towards one's country, may grow so weakened that the children of the soil feel no pride at all in the land. This nomadic instinct degenerates the people and conquest finally drives them out as ungrateful wretches or they are absorbed totally in the conquering hordes. There is another evil. Patriotism in all its manly vigour and freshness may exist, but it may be so localised to small patches of country and jealousy, want of breadth of view so isolate these patriotic units that they rarely offer a united front to any conqueror. At last, one by one, they fall easy victims to a shrewd enemy.

People of various races may dwell in a country for ages without intermingling their blood. This exclusion of blood does not rest on racial pride alone. Occupations may draw up hard and fast lines between groups and groups. This mischief prevents a people from consolidating into a sympathetic whole. Just as circulation of blood is vital for human body so is it for the 'social tissue'. In a people, composed of piles of blood-tight groups, a single type of mind is never evolved. There may be a 'harmony' created among such social strata under a strong rule, but it is at best a 'jarring harmony'.

The economic forces can only be neglected to a great extent in a jungle of hermits. But material progress is generally retarded by racial, religious and political hatreds. Those economic units that supply the barest wants of society tend to grow more and more localised and self-sufficing. They suffice to keep the superstructure standing but when some internal or foreign shock brings down the piled up higher strata they suffer and yet cannot avert the catastrophe.

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The most terrible of all evils is religion. Under exceptional circumstances when religion is not broken up into combative sects and the whole society accepts it, religion turns out the strongest of all unifying forces. But where there are two or more militant religions with innumerable sects and denominations there is an end of all hope of union. Only a strong dose of materialism that can shake the very idea of religion to its foundations, is the remedy. Human nature is overawed by mystery. Religion deals with the greatest of human mystery—the mystery of death and after. People would laugh at facts under their very noses but would be struck as by lightning with some religious theory, where fact is as much unwelcome as fantasy in science. The idea of religion, in its essence, is individualistic. You cannot, in honesty, co-operate with others in matters spiritual; for the simple reason that such things are intangible and even if they do exist, they are utterly and bitterly beyond your power. We cannot hold, a meeting of protest against God. There can be no universal spiritual congress to pass mystic resolutions and telegraph them to celestial authorities. Religious people have devised collective prayers. But they know that it is all sham. As man can only stand up before his creator alone, a congregation is simply an absurd caricature of a political assembly. Man cannot believe *en masse*, as he does believe and act in temporal matters. All religious movements at last, degenerate into political revolutions. The followers of a conquering religion, very soon lose the warmth of belief and broad minds among them are at last touched with the practical breath of agnosticism Toleration of other religions becomes a necessity. Slowly and very slowly the progress of knowledge teaches toleration and brings about a divorce between the Church and the State. Gladstone's evolution of ideas in this respect is highly instructive. Mr. Gladstone had the spirit of improvement in him as Mill so truthfully observed. His wonderful mind was ever young and progressive. Gladstone began his political career, that glorious and noble

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life incomparable and unique, as a conservative steeped all in all in religion. In venerable old age he laid down his sceptre of political power with a mind strictly spiritual, but, at the same time, the most liberal, in the truest sense, that the world has ever seen.

Even political theories are not free from mischief. The political growth of a nation, in other words the slow broadening down of freedom may easily be turned into a violent revolution by hasty and inconsiderate words and actions. Political blunders are in no way less serious and less fraught with evil than the narrowmindedness, intoleration and the arrest of progress which one meets with under the solemn mask of religion Political education should be given slowly and cautiously. Haste is the greatest sin in politics.

I have shown, as best as I could, the elements of nationality together with the grave dangers that might arise by unwise combinations of them in any given people. All that I have said has been in the abstract. It should not be understood that in reality, we would find single causes of evil that can be found out at a single glance. The body politic has many a disease that requires the greatest subtlety of intellect and the widest possible command of facts to diagnose. The treatment is still more difficult and extremely delicate. A statesman is born and not made. His occupation, and his art require hardest labour and at the same time demand the best gifts of heart and head. He should lay out his personality so that it becomes one with the whole nation. His mind should grow broad enough to reflect all the currents of national mind. Such a statesman alone can map out the course and launch the nation on the path of progress.

In the course of this paper I have endeavoured to analyse the constituents of nationality. The conception of nationality is very complex. But in the light of explanations above given we are in a position to define it with a pretty tolerable accuracy. Nationality is a sentiment organised out of

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patriotism, kinship, economic co-operation and *conscious political combination.* I have left out lingual relation and spiritual brotherhood from the definition, since they are not essential, though highly desirable to perfect the union of a nation. Even in modern States we see that the sentiment of nationality is compatible with disparity of languages, for instance, the federation of Switzerland. Again, the beginnings of national awakening in India under the British Crown seem to me to justify my view of discarding spiritual fraternity from the definition.

The question of means to effect the happy union of a people into a nation is theoretically the simplest of all. But in practice it is the most knotty of all earthly problems. There are three requisites indispensible in nationalisation.

(1) Maintenance of peace and order.

(2) Sagacious statesmanship.

(3) Liberal education of the masses.

In a country where countless differences of all sorts obtain, the imperative duty of the few intelligent patriots is to help in the establishment of a strong and enlightened rule, whether foreign or indigenous. Such a thing is rarely possible. The currents of universal history bring about the consolidation of such a rule under circumstances beyond the power of patriots, if there be any worthy of the name. Peace and order once established, the people feel relieved from the nightmare of internecine wars, foreign invasions and undisguised misrule and anarchy. They turn towards peaceful occupations and engage in the production of wealth with the certainty of reaping the fruits of their labour. Slow material progress sets in and brings with it increased comfort and leisure to think out their own destiny. Sagacious statesmanship, having assured peace and order of the subjects, takes care to establish a machinery for administration of justice, solemn, dignified and having the full confidence and respect of the ruled.

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It throws open all the economic sources of the State and takes lively interest in the material advancement of the people. But the most potent of all factors in the evolution of a nation is education—liberal and popular. Democracy, as now understood, cannot exist but with the enlightenment of the people. In England, the people, at the very dawn of history, evinced a peculiar political genius. Even there the education of the masses took tedious centuries to evolve a well adapted and truly scientific system to inform the minds of the common citizens. Despite all the progress in this direction, England is still far from boasting of an ideal system. Bagehot in his nice little book. *The English Constitution*, laid great stress on this point. To-day, however, Lord Morley might well declare the present liberal Parliament to be the most truly democratic one. The present electors, have undoubtedly broader views than their great-grandfathers. But there is still much to be done.

I have digressed with a purpose. My object is to emphasise the fact that the importance of popular education can never be too much exaggerated and that even the most politically minded of all nations has had serious defects in this respect. The need of education in a people innocent of all taint of popular culture from ages, must needs be a vital one. For practical purposes the aim of all human activities must be national. Self-Government is the only true political Government. But Self-Government like all great truths is more easily understood than actually attained. Innumerable differences, countless prejudices, thousands of barriers and millions of petty distinctions have to be moulded into a harmonious whole. A deeply philosophic culture alone can lift the popular mind above all national obstacles. Education alone can do it.

Education is not only the bringing out of all that is in human mind, it also aims at the organisation of the faculties evoked. The principle of life is organisation. Living knowledge, to my mind, is nothing but an organism—a

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psychic tissue. An enlightened and informed mind implies a highly developed psychic tissue. Education then should train the faculties into a system. It is immaterial whether you cram it with concrete facts or book learning. The essence requires an organic fitness of human faculties whenever the mind is called upon to exert its power in any particular direction of human knowledge We have still to find out the best methods to impart such a training. I for one am convinced that since the evolution of knwoledge hangs on induction and deduction, the best and the only method of instruction is scientific training. I do not use the word scientific in the narrow sense in which it is confined to the so-called natural-sciences. Nothing is outside nature not even the soul. The true logic of science cannot but lead to discoveries of facts and hitherto unknown combinations of natural agents. That is the sort of training with which a child should begin to learn the use of his senses. By the time he turns into a grown up boy he should have imbibed the scientific spirit once for all. Let him then begin the study of what are known as social sciences. The social phenomena, impalpable and intricate, appealing to and playing upon delicate motives are such as stagger reason and smother scientific spirit with sophisticated reasoning unless the whole mind is thoroughly steeped in that spirit—the right spirit of human progress. Among a heterogeneous population scientific (I use it in my own sense) education, creates a strong *sense of proportion* and a *practical spirit of compromise.* Generations by generations the thousand and one differences lose their uncompromising aspect and in every case some happy mean is hit upon.

I should make another point clear. Education, in the widest sense, does not rest on the schoolroom alone. All institutions, political or otherwise, have, what Walter Bagehot would say "an informing function". Sagacious statesmanship by slow and in many cases, imperceptable vari-

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ations, changes the spirit of institutions and thus trains the popular mind to a new spirit altogether. History of any country will bear me out and most of all the beautiful growth of the English constitution, the mother and model and still the best of all constitutions

The greatest creation of human intellect is the State. Boundless and everlasting glory for those who soothe down the discordant and destructive spirit of separation and awaken the principle of unity in a people. The State, national in its essence, is the *summum bonum*—the highest good for every one and for all taken collectively. This is the gospel of nationality.

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THE BRAHMAN.

(By S. P. Kulyar, Esq.)

It was a great surprise to me. It opened my eyes and set me athinking.

I had combated my friend's proposition but there lurked in my mind a suspicion that after all there was an element of truth in what he had said.

Is he a wise hunter who goes to sleep over a wounded tiger?

Is he a wise doctor who relieves your pain but leaves the cause unattacked and unconquered?

Men *in general* have a short sight and a short memory. They are ready to forget and forgive.

Not so they who wield the destinies of nations.

The Brahman in still supreme. He still dominates the Hindu society. And if the British influence were to be withdrawn to-day, he would once more lord it over us—same as he did before—not a bit less or different.

Impossible!

The days of darkness are over. The light of knowledge has dawned. No God can swallow the sun now? We know more than our forefathers did. We can no longer be deceived. Nothing can keep us from acquisition of knowledge now.

Sometimes the rain clouds come when nobody expects them. It is therefore better to make the hay while the sun shines.

Sun or cloud, it is certain we cannot go back to the days when it was a crime for certain people to seek knowledge or even to hear the Vedas read though they might not understand a word of them.

Cannot go back!!

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If Budhism and Muhammadanism proved powerless against the insinuating ways of Brahmanism what grounds could there be for hoping that Christianity and Materialism would fare better? The Brahman has the knack of adapting himself to the requirments of the hour and though he may have to change himself beyond recognition, he would do it, but to his victim he must cling. There is his royal seat which he would not abdicate for all the world.

If Budhism is uncompromising there is need for patience, nay, even for generosity. A seat for Budha in the Hindu panthion is no joke. And to count Budha as one of the incarnations of Vishnu is to honor one to whom honor is richly due. Thus the Brahman wins !

If Muhammadanism is violent and fanatical Brahmanism cares not though millions may go over to swell the rank of its prosecutors.

Let Death take away as many as he likes. Will he be ever able to overtake Life? The Brahman represents Life's tenacity and—eternity.

The Sikh attempted to wrest the privilege of Guruship from the Brahman. Time has shown how futile the attempt has been. Even Mahants of the chief Darbars dare not omit to perform the *sradh*, &c., though their own scriptures forbid such rites. To speak the truth Brahmanism is none the worse for all your English education and western culture. It still holds sway in every Hindu home. Sikh or Arya or the England-returned Sahib, each has to submit in one way or another to the authority of the Brahman. *It is he who presides over all social and religious functions in the country. His presence cannot be dispensed with.*

That is the crux. That is the error.

How? What harm is there if the Brahman preside or hold his sway? He is so docile and accommodating and useful. He thinks for you and reads for you and saves you so much labour and brain-racking for a mess of pottage.

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He does not want your wealth. He only wants to be your friend, philosopher and guide.

The lion and the tiger would not take kindly to all your attentions and services as the horse does. Liberty is greater than Luxury. Would you choose to be patted and groomed and *ridden* or to roam the forest as a King ?

Harm did you say ? It is a question primarily not of harm but of your birthright though a considerable amount of the former overtakes you when you have lost the latter. Sweet is power and those who have tasted of it would pour their heart's blood rather than part with it. The Brahman knows it and understands it. From his grip you cannot escape. He knows how to manage his mount. He knows when to give the reins and when to hold them tight. What he takes most care of, however, is the seat.

A recent session of a Pandits' Association has opened our eyes. We had no idea of the feelings entertained by the learned community against the so-called Sudras or rather all those who may come under the category of non-Brahmans. It is difficult to describe their attitude truly and accurately, but the keynote of all is to keep education and culture—the source of power and greatness for their own community—the other good things of this world they may share with us freely, even liberally. Knowledge is their heritage and their only. Says one of them a Sahityacharya :—The whole Sanskrit Literature is a legacy left to us by OUR forefathers not yours. You Sudras have no right to demand an acquaintance with it. It wholly depends upon us whether we give you any of it or not, and it is our settled opinion that it would not be wise to give you any. Suppose a chemist has a secret formula handed down to him by his forefathers, would you compel him to give it up though it may be for the benefit of the whole human race.

Just consider what we have done for you. We gave you a polity that ensured prosperity and happiness by

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abolishing competition and rivalry. We gave to each community a profession for which it was fit and capable. We gave you a religion that could be made to correspond to the development you had attained. For ourselves we kept nothing: neither wealth nor power nor luxury. The Light of knowledge was all that we sought. If the reward is unique, remember that our sacrifices are great, in fact, such as no community had the heart to propose or to undertake. Look to our simple life and high ideal. See how we are ever ready to serve you. As physician, astrologer, scholar, priest, our services are always at your command. What more do you want?"

The answer came from a Sudra: We want to be ourselves—to realize ourselves.

Sudras of India! The journey is long and tedious and not free from danger. There are enemies all round us and we know them not. They are yet strong and capable of checkmating us should a favourable opportunity arise. It is, therefore, imperative that we should not neglect them or sleep in fancied security. The victor may forget the triumph of his victory but the vanquished seldom forgets the pang of defeat. We had no idea that we had injured anybody. But it seems that those who thought that their rights and privileges had been invaded have not forgotten or forgiven us. If we value our new acquisition we should be on our guard and keep ourselves away from the insidious approaches of our adversaries.

From the above it is clear :—

1. That British protection is necessary for our emancipation.
2. That it is still possible for the Brahmans to regain their power and to cast us back to our place of depth and darkness. So beware of them.
3. That compared with the Brahmans we have made very little progress as a community. Therefore march on.

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4. That we lack the unity, the simplicity and the spirit of self-sacrifice so characteristic of the Brahman Community. Self-effacement is the secret of success.

5. That the caste-system should be abolished as it helps to perpetuate Brahmanism.

6. That non-Brahmans should be employed at all social and religious functions. This will tend to cut off the influence of the Brahmans.

7. That Sanskrit education should be popularised among non-Brahmans to make them independent of Brahmans.

8. That all the important books in Sanskrit should be translated into Hindi, in order to diffuse knowledge among the masses.

9. That if we aspire to the position of the Brahman—minus his narrowness of mind in restricting knowledge to his own single community—we must despise wealth and cultivate plain living. Thus shall we avoid the pitfalls of the Western civilization.

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WAR.

(By a Mystic.)

Verily the world of doubt shall wage a war against
the sun of truth.

Keep thou then firm the heart, and let pride-sodden
thought

Howl to the storm of woe that men shall raise

Seeking to find content where all is—vain.

Where mocked illusions tumble fast, and faster follow
minds

Like tangled chains to their own hell of destiny.

Black lower clouds of strife and dread o'er blacker
hearts that wield the swords of power

Wave upon wave of clamoring hurt, hoarse frozen
voices ! Hear ye million hosts ?

On, on : they press, hurling their curses, deep.—a flood
of damned strength. God.....

Cry ye God ? Ask thou the Ocean's song as dashing
through wild caves

Neath jagged clawing rocks it ruthless sweeps, rentless
on a shore of hate !

God ! Cry ye God ? Go ask the hungry babe : the
mutilated life ! The cannon's roar !

If God be there to still the million shrieks from

Aching breasts that pant "there is no God."

Up, up ! oh fighting souls. Yet once again

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Hurl thou thy forces unified against deceit.

Storm thou once more the citadels of wrong: Yield not!

The dawn is nigh, the first grey shimmer of a day that breaks.
Night birds shall flit away. All is not lost!

Aye! ye do well ye liveried crew! ye jewel-decorated brood

That whip the docile crowds to ruined hopes

Good, ye do well and hide the shuddering form,

Press hands on ears and close the stoney eyes.

Shrink, as ye heed the wail of rage: then back,

Back to the sloughs of mud ye up rose from and view a people's wreck!

Cease thy pretence of prayer, thy call to pray

From minaret and church or palace proud;

Close down thy books of strange decents that talk and lie.

That twist and cramp till ye have wreaked your human wills.....deformity!

Ah dear! Thou God Most High! Most patient yet most passionate,

What may the creatures do, Thou wilt not? Who shall have strength, and hold the forts of truth

If thou snatch not from dumb despair

The faithful broken hearts who fight to fall.

Light the abysses dark of baffled hopes. Bid soldiers rise again!

Whispers we catch of coming good, thou walkest now on Earth

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O Thou the Good ! Thy still small voice ever anew is heard

As tune on tune thou playeth to the watchful souls singing of worlds afar !

Peace sageth Thou ? Peace shall it be and unity and love.

And hushed the cry of war ! When Thy decrees are writ

On hearts and brains that seek the rythmic way, they'll hymn celestial rhymes—Sweep on with happy rush.

To meet Thy gleam at dawn

To paths and fields of pasturing, that having Thee

For shepherd—Lord and King ! Shall joyous sing of hopes,

The Golden age : Oh God we pray Thee come !

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RISHI DAYANAND AND INDIAN CLASSICAL RENAISSANCE.

(By Chuni Lal Anand, Esquire, M. A.)

It has been aptly said that the greatest service a man can render to his country and to humanity at large is to be a hero. The heroes of a nation are its greatest 'dowry' Their names and memories are like great milestones in human history, to guide and inspire individuals and nations in their progress. Though India might well boast of heroes and heroines of the highest rank, heroes who sealed the purity of their intentions by accepting the crown of martyrdom, yet it is to be unfortunately admitted that of all the countries, she is the poorest in the biographies of its great men. Our country has not yet reached that stage of development at which people realise and appreciate the value of such writings. Heroes are seldom admired in their own times, for they are seldom understood. Great men are like mountains, and we do not appreciate their magnitude while we are still close to them; we have to go to a distance to see which peak it is that towers above its fellows. Like other great heroes of human history Rishi Dayanand, whose lifelong activity was a most powerful, unflinching protest against the existing systems, was not only depreciated, but also mocked and stoned by his own generation. But the world has since changed its verdict. Already after the lapse of a few decades, he is looked upon by his countrymen as one standing on a glorious pedestal, far above the ordinary leaders and reformers; as one of those, who are born after centuries to divert the dashing onward course of human history and to uplift fallen humanity. Gone, though he be, he still from on High guides the destiny of the great Aryan race. Though he is no longer with us in his actual flesh and blood, the spirit that he breathed to India survives in its ever-increasing vigour to

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accomplish the great end for which it was designed. To us of the younger generation, to whom he entrusted the glorious work of Indian regeneration, he is the great Lighthouse to guide in our way of progress through rocks, hills and wilds.

To reflect upon the teachings and accomplishments of a great personality like Rishi Dayanand's is an arduous task. To us, this most wonderful man is yet a mystery. It is only when the seed that he has sown develops and bears its fruits that the coming generations will comprehend the full greatness of the man. As for myself, looking upon his character, genius, learning and accomplishments, I can only repeat what Arjuna said about Siri-Krishna in the holy field of Kurukshetra. "My salutation to you in front ; my salutation to you behind, my salutation to you from every side. You are immeasureable ; you are inconceivable."

If in his grand work of Hindu reformation he is often compared to Luther, as the herald of the Indian classical renaissance, he might aptly be compared to Erasmus. What Rishi Dayanand accomplished for the great Indian classical renaissance or the revival of ancient antiquity, and what have been the results of his great revival of ancient literature, we shall presently consider.

To grasp this revival movement, which we are to-day witnessing in India, we shall study it in the light of history. The golden era of Hindu literature lasted uptill the 10th century. That ancient India produced splendid literature, treatises of the highest, philosophic and idealistic character unparalled scientific writings, is to-day beyond any doubt. She developed a system of philosophy compared with which the lessons of Pythogaras are of yesterday. A short study of the ancient Hindu philosophy gives us the whole world philosophy down to modern times in

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a nut-shell. To quote the great German philosopher Schelgel, 'The lofitiest European philosophy compared with Orientai realism is like a feeble Prometheon spark in the full flood of heavenly glory.' Nor was this all. Their marvellous intellectual genius found an avenue in drama and poetry, science and medicine.

But the conquest of Hindu India by the Muslim powers produced the same effect as had been witnessed a few centuries before on the conquest of Greece by Rome. All freedom was stifled ; all ambitions of the people were cowed down. A people gifted with the arts of poetry and philosophy could only display their genius in peaceful times. But peace there was none in the land. New questions arose, the question of bread, the question of life and of very physical existence. A slave nation could not produce any literature worthy of its ancient traditions. The development of her literature was stopped. The intellectual portion of the Hindu people were henceforth to study the language and literature of the rulers. From the 10th century right up to the 17th century of the Indian history we do not find any important intellectual movement. India produced some great poets and historians but they mostly belonged to the ruling class and their writings were in the Persian language which commanded almost the same position in the mediæval India as English does in the modern.

In the 17th century India saw a great intellectual and social movement, which is often styled by historians as the Bhaghti movement. It was a movement of devotion and reform. It laid the foundation of Gurmukhi literature in the Punjab. To this, we trace the beginning of Bengali literature. To this period, we trace the writings of Kabir, Nanak, Chaitan, Surdas and others. But though the movement resulted in a great development of vernacular literature, it can in no way be called a classical revival.

The 18th century was a unique period in this respect. It was essentially the period of revival of the study of

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Hindu literature. It also marked the introduction of Sanskrit into Europe and the foundation of Sanskrit chairs in various occidental Universities. In India the Hindu classical revival commenced about the beginning of the 18th century and reached almost the climax under Rishi Dayanand, the founder of the Arya Samaj. Though not exactly the herald of Indian classical renaissance he stands as its last and greatest representative, who accomplished more than any of his predecessors, for Hindu revival.

The revival ushered in by Rishi Dayanand was extensive and comprehensive. It was not merely a revival of ancient learning, language and literature. It was a revival carried to the extreme. It was a revival of ancient church, of ancient religion and mode of worship, of ancient traditions and ideals of life. The movement for revival was a radical one and it penetrated deep, entirely changing the Indian ideals.

And what are the practical achievements of this classical revival in which the founder of the Arya Samaj has played such an extensive part? Its effects have been manifold.

By this revival of classical antiquities, Rishi Dayanand has restored the unity between ancient and modern Indian civilisations. Unity of ancient and modern history was also the greatest triumph of Italian classical renaissance of the 15th century. And how was this unity affected in India? The 19th century was a period of mighty European influences in India. The time was ringing out the old and ringing in the new. The Indian leaders like Ram Mohan and Keshub, full of zeal and enthusiasm, anxious to see India a powerful and glorious nation, attributed her existing position to her Oriental civilisation. They threw away almost every thing oriental whether religious, social, literary or political. At this stage Dayanand appeared as a Divine Champion of Aryan civilisation.

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He proclaimed and proclaimed successfully that the new light was not to replace the ancient civilisation but we were to work out a beautiful proportionate unity of the two civilisations and that would make our civilisation grander and richer than even the European. For the cause of this unity, he accomplished for India, what Humanists did for Europe.

Another effect of this classical renaissance has been a sudden revolution in the system of education. Not only Sanskrit got a more important position in the studies at the Universities but at some quarters people departed from the prevalent University system altogether. They reverted to the ancient system of education in which the pupils remained with their teachers from their 7th up to their 25th year. New types of educational institutions designated as Gurukulas have been founded all over northern India. These academies are the most glorious fruits and movements of the Indian classical renaissance of to-day. They show the magnitude of the great Hindu classical revival. To see and hear hundreds of boys at these new educational establishments talking and writing Sanskrit with the correctness and fluency of a mother tongue is a sign as much hopeful and encouraging as it is wonderful.

Another effect of the movement has been the great impetus that it has given to the vernacular literatures. There was a time when some mad, denationalised individuals in our educated community used to talk of adopting English as their mother tongue. And even now we sometimes meet fanatics making a similar utterance. But the Hindu classical revival, to our great relief, has dispersed these ignoble illusions. The vernacular literatures of India are progressing by leaps and bounds. Bengal has got a splendid literature. Other vernaculars also are daily gaining strength. The whole literature of the Arya Samaj, which has before it this splendid mission of Hindu classical revival is in vernaculars. Vernaculars have been establish-

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ed as the medium of instruction in the Gurukula academies established by the Arya Samaj.

Another great achievement of this revival has been that it has enabled us successfully to encounter our religious and social evils. We have been in season and out of season complaining of social evils of Hindu society of early marriage, of the position of widows, of the position of depressed classes and of a lot of other social institutions. We have been complaining of our religious belief, the stone worship and idol worship, the priest worship and the omen worship. In fact, we have been crying about the major portion of the existing system of Hindu religion. Neither the times nor the western influences would cure them. Old, Hinduism as we find it, is a firm Rock of Ages, which we can neither reform nor demolish easily. We cannot build up a new Hinduism, a purer, nobler and higher Hinduism, a rational and scientific Hinduism by an appeal in the name of the west. We can appeal to the mass of Hindu population only in the name of the east, in the name of their traditions, in the name Scriptures which they revere. To average Hindu mind the most authoritative argument is not from utility or from a theory of sociology but from his Shastras. To cure our religious and social evils we require a revival of the study of our scriptures which would bring home to our people the fact that their present position and their beliefs are in contradiction to the teachings of their saints and philosophers. This is the key to all our work of social and religious reform. It is due to this that the Arya Samaj has succeeded where Brahmu Samaj and similar movements have failed. A classical reniassance is an unavoidable preliminary to our work of Hindu Reformation.

Another and the final achievement of this classical renaissance is that it has laid down the lines on which our civilisation is to develop. There was a time when the older generation had set up to develop on purely western lines.

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Rishi Dayanand has diverted us from the old path. He has declared with his trumpet-call that we are to retain the substructure of Hindu civilisation on which we are to build up the superstucture of our new civilisation. He has pointed out to us that our new civilisation must be a *national* civilisation. We are to preserve our Aryan character. We are to preseve the peculiar manners, customs, traditions, etc., of our ancestors. We are only trustees of that mighty civilisation that we have inherited from our glorious ancestors. We are not morally permitted to throw away that civilisation even if we could. As trustees and inheritors, we are to keep up that torch of Aryan civilisation which they have entrusted to us, If we throw it away or even if we diminish its brightness we will betray not only our ancestors, not only the coming generations of the Indian people, but the whole humanity. We must supply our quota to the world civilisation.

Friends, remarkable as have been the achievements of Indian classical renaissance, they are yet the beginnings of a mighty future. With the advance of time this great movement will make itself felt in every quarter of India. Then, will it not only enrich our civilisation, but also solve our religious and social problems. Classical revival was the mission of Rishi Dayanand, revival is the mission of Arya Samaj and remember, friends, revival is to be our own mission.

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RESPONSIBILITY FOR THE WAR.

(*Mr. Fox Pitt, St. George Lane, London*).

As with all human affairs, there are different, not to say diametrically opposed, ways by which the striking events of life may be considered. They may be considered superficially or as we often say "practically," from the point of view of materialistic habits of thought; or they may be considered with a view to the deeper spiritual aspects of life. There is also, no doubt, the middle course, in which events are examined simultaneously from both points of view in their proper perspective and true relationship.

In the Buddhist scriptures a story is related of how a dying father told his son to avoid looking at things "either from too far or too near:" Wise advice, much neglected at the present time!

Let us endeavour to examine the problem of responsibility for the war from all these aspects. First, let us define what we mean by a "state of war." Similies taken from natural phenomena may be helpful. The surface of the earth is continually changing by processes, known to students of physcial and biological science; but except for the ordinary, seasonal changes, the alterations in the composition and conformation of the earth's crust are so gradual as to suggest to uninstructed observers the appearance of fixity and permanence. Occasionally, however, it happens that the cumulative effects of pent up energies, breaking loose from a state of unstable equilibrium, produce such sudden and violent rearrangements in the outward conformation and condition of visible things, as to give rise to a belief in the operation of entirely new and unforseen agencies. Among such exceptional phenomena are storms, floods, land-slides, earthquakes and volcanic eruptions. In the light of modern science, however, no greater mystery surrounds these exceptional occurrences than that which accompanies normal life in the mind of reverent and thoughtful people. So it is with the outbreak of war.

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Civil law through which we manage and regulate our collective relationships in times of peace, is based upon the expectation of a more or a less continuous flow of the petty forces of our social and industrial activities. At its best it is but the embodiment of some rough generalizations as to the way in which our established customs and beliefs should, or are supposed to operate in the ordinary life of a community. It is true that of recent years there has grown up a body of thought, styled international law, intended to govern a theoretical community of all nations. Great as may be the promise and hope founded upon this legal growth it can hardly be said, as yet, to have emerged from its elementry stages; and indeed its serious students are few and far between. Now the civil law of a nation, although modified and adjusted by periodic acts of legislation, and changing also through desuetude in the lapse of time, can never be properly described as a perfect expression or mirror of the actual needs, feelings and aspirations of a progressive people. This being the case all nations are confronted, from time to time, with manifestations of sectional discontent, culminating in revolt, with greater or less frequency, according to the wisdom of rulers, the elasticity of legal provisions, and the character and resourcefulness of the people. It is not surprising, therefore, to find wide differences, even of a fundamental nature, in the civil law of various nations, These differences depend not only upon the geographical, climatic, political and religious conditions of their respective populations, but on their temperamental qualities, whether active or latent.

These differences in the character and conditions of Nations are, of course, liable to clash through the operation of opposing political interests and trade rivalries, and when such clashing interests occur, appeal is made, in the first instance, to the nebulous provisions of international law. But, as already indicated, its provisions are often inadequate. The reason of this inadequacy is really not far to seek. The study of Psychology gives us a clue. As

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humanity is constituted, the emotional qualities of mind (*i.e.*, the likes and dislikes, the interests and cravings) determine, in great measure, our beliefs, opinions and "convictions" as to what is right and what is true. This applies, not only to individuals, but to groups or combinations of individuals, united for a common purpose. A national crisis tends invariably to bring about unity within the nation of its interests and convictions. This unity in crises is a strange conglomerate of panic and enthusiasm, and passes, for want of a better word as "patriotism." Failure of adjustment in differences between Nations, through diplomatic appeals to international law, precipitates a state of war.

In the present world crisis all impartial observers are agreed that Great Britain, loyally supported by France, Russia, Servia and Italy, made the most determined and persistent appeals, through the proper diplomatic channels, to international law, in their endeavour to bring about a peaceful solution, or failing that, some provisional adjustent which would give opportunity and scope to the healing operations of *time*. That this is a correct statement of the case is proved by the practically unanimous attitude of all neutral Powers, as well as that of the British and the allies' dominions and colonial dependencies throughout the world.

With the outbreak of war every belligerent Nation goes through a remarkable transformation. Whatever may be the case, theorctically, in times of peace, the whole population becomes suddenly awakened to the supremacy of the State—the *Sarkar*. Civil law is, in many ways, superceded by martial law. The Government assumes new powers, a wider and more arbitrary authority. In our case Parliament has sanctioned the enactment of new laws, valid for the duration of the war, which modify in the most fundamental manner personal rights, the rights of

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property and the liberty of speech. These laws were passed without delay, without opposition and practically without discussion !

The changes brought by the war in the condition of the British Empire are far more dramatic and spectacular than those which have taken place in the Governments of Germany and Austria, particularly the former. For in Prussianised Germany where military and autocratic rule have always been more or less normal, the ideals and methods of Government during peace are widely different from our own. This fact brings us close to the main issues of *responsibility*. The dominant governing power and authority in Germany is in the hands of what is called "Prussian Junkerdom." It is the rule of an aristocratic and military cast. Its ideal is the supremacy of and reverence for *physical force*. It involves the organised subordination of individual rights and interests to the supposed needs of the State, as determined by privileged classes, social and economic. With us the State is the synthetic expression of the considered aims and wishes of the whole community. If the Government of the day fails to give adequate expression to this synthesis, it is changed. Our constitution may be far from perfect in its practical working, but that, at any rate, is the ideal which animates it. Public opinion with us is a real force, the ultimate determining power; while in the German Empire public opinion must either conform to an arbitrary Government authority or be depressed.

Now I do not wish to suggest that Germany has an absolute monopoly of the Prussian Junkerdom ideal. For indeed that spirit is to be found widely distributed throughout the world. Many individuals everywhere, and many communities pass through phases of its baneful influence. It does not follow, however, that because that spirit is to be seen active, or its latent existence felt, it need always prevail and dominate, nor is it true as is often suggested, that any one is necessarily hypocritical because,

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while himself tainted with its virus, he, at the same time, repudiates it as an *ideal*.

Here, then, I think, we have the solution of the problem of responsibility.

The German Nation was so much imbued with the lust of dominion, the craving for economic power, and the inordinate belief in its own superiority, that it could not, as a Nation, co-operate amicably with other nations, granting to all what it claimed for itself exclusively.

It is to be hoped that this horrible war, with all its appalling devastation, will at least have this good to its credit, that it will result in the subjugation, if not the final laying, of that pestilent spirit of physical dominion and avarice for many a long year to come.

Let us, however, avoid, as far as we can, falling into the grave error of self-righteousness—of becoming so complaisant and optimistic. Wherever one looks one sees that human nature, in its existing stage of development, is very far from perfect; and recognising, this fact, let us avoid all unnecessary harshness of criticism—that pernicious habit of hastily forming arrogant judgments, based upon a superficial fancy of outward events.

"Ideals" we all have, but few of them are worth living up to, and most of us have from time to time a jumble of incomparable "ideals," both true and false. It is easy enough to find fault, for while an "ideal"* holds us,

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* "Ideals" of common parlance are what, in the phraseology of modern Psychology, are called "complexes," for explanation of which see: "The Purpose of Education." (Cambridge University Press)

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our emotional natures blind us, not only to our own shortcomings, but to the relatively true values of other "ideals," with which we happen for the time being to be out of harmony. We often pride ourselves on our "consistency," but who is there truly consistent other than the absolutely perfect man ?! We are apt to forget too that it is better to be inconsistent with occasional phases of virtue and modesty, than to be consistently ignorant, arrogant and foolish ?

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SOME STRAY THOUGHTS ON CASTE.

(By Mr. Rattan Lal, Pleader, Meerut.)

The wave of time engulfs some familiar friend and for a while men gaze on the billows where he sunk. But as the bark of life drives on, through storm and sunshine, far away drifts the memory of his fate ; till at length ocean, with its measured swell, heaves tranquilly above his head and no eye can mark the spot. Yet if he were blest in life, if he throughout his brief span of life obeyed the will of his Father, there is always some shrine before which will burn the undying flame of love and gratitude ; and hands, that never weary of their task, will weave fresh garlands for his tomb.

Many years have passed since the world witnessed the scene of Dayanand's passing away into the lap of his Mother yet does his image dwell vivid in many a faithful heart as in the days when voice and look gave reality to his presence. While hope remained they had lingered near him ; but, after witnessing the last dread scene they had returned seeking, in seclusion from the world, leisure to nurse that sorrow which was dearer to them than the joys of life to the less blessed. But lo ! the voice of the dead speaks, "Philosophy should teach you to bear with unperturbed minds whatever the gods may send ; and sorrow is the only guest to whom you should refuse a welcome. Death is a summons which an Arya ought to know how to meet. The world is chained with fetters and you are to undo them. Do your duty and bear your love untainted to that after-world where we shall perchance meet again those we have lost on earth." They complied with cheerful alacrity and ever since the one question is how to undo the fetters that have so cruelly enchained our brethren.

But is it a fetter at all? There comes a voice from the holy city of Kashi that caste is one of those "immemorial social customs under the regime of which India rose to be

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the most prosperous country in the world." And it is the voice of one who can claim to be heard. He is no less a person than an ex-judge of the Calcutta High Court. But on the other side is arrayed the ex-judge of the Bombay High Court. In his view caste is one of the main causes of India's march downwards. And where judges differ lawyers can well afford to discuss and to offer some stray thoughts on the question.

To my mind there are two fundamental questions to be decided in connection with the problem of caste. The first is as to whether caste is a social or religious institution in India and the second is as to whether caste should be based on birth or on merits. An answer to the first question will amongst other things determine our attitude towards the problem of caste and upon an answer to the second hangs the fate of our mother country.

If we ask the Hindus whether their laws of caste are part of their religion some will answer that they are, others that they are not. But if leaving the parties to themselves we put the same question to Max Muller his answer is, "if, then, with all the documents before us we ask the question. Does caste as we find it in Manu and at the present day form a part of the most ancient religious teaching of the Vedas? We can answer with a decided 'No.' There is no authority whatever in the hymns of the Vedas for the complicated system of castes, no authority for the offensive privileges claimed by the Brahmans, no authority for the degraded position of the Sudras, there is no law to prohibit the different classes of the people from living together, from eating and drinking together, no law to prohibit the marriage of people belonging to different castes, no law to brand the offspring of such marriages with an indelible stigma." "Caste in India," says the same mastermind, "is a human law and not a Vedic institution. Even in the Brahmanas all we find is the division of Indian society into four classes—priests, warriors, husbandmen and serfs."

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And Dr Muir bears him out when he traces the flow of the system of caste into India from three sources and distinguishes between ethnological, political and professional caste. 'Ethnological caste arises,' says Max Muller, 'where different races are brought into contact. There is and always has been a mutual antipathy between the white and the black man, and when the two are brought together, either by conquest or migration, the white man has invariably asserted his superiority and established certain social barriers between himself and his dark skinned brother,' and Dr Muir tells us that the first trace of caste which we find in India is purely ethnological for though there are now Brahmans as dark as Pariahs no sojourner in India, Dr Stevenson states, can fail to mark the physiognomical distinctions between the higher and the lower castes amongst the Hindu population of India.

'Political caste arises from the struggle of different parties in the same state for political supremacy.' Every country has its patricians and its plebians and India was not an exception to this. Thrice seven times the earth is said to have been cleared off of the Kshatriya caste by Parasrama the Brahman. Professional caste is in reality but a continuation of the same social growth which leads to the establishment of political caste. Various trades and professions spring up in the main body of the people, certain of them being looked upon in time as more respectful and influential and in order to keep up that respectablility the members of each bind themselves by regulations which keep absolutely no room for change of profession. And this is the system which is much in force in India at the present day.

It is amply clear, therefore, that caste in India is not a religious institution but as Mr. Saradacharan too admits it is a social 'custom.' This being so we must clearly see in the words of Max Muller that 'what was ruled by men may be over ruled by men, that it is Divinity alone that

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admits of no evolution but humanity does. What is Divine is inexorably fixed for us. What is human must of necessity change. It is only right, therefore, that the question of caste should be argued on its real merits and that religious arguments should not be dragged in where they would only serve to make confusion worse confounded. If caste is tolerated it should be known that it is tolerated on utilitarian grounds. If it is put down it should be equally well known that it is put down for the greatest good of the greatest number.

Should caste rest on birth or on merits that is then the question. Those who would base it on the accident of birth sometimes tell us that there are scientific reasons for holding that view. But when we scan their thoughts we find that all these scientific reasons are so many forms of the argument of heredity. We are told that "a son is a 'reflexion of the father' and inherits most of his good as well as bad qualities—*Atma vai jayate putra*—that the colour of the skin, physiognomy, the cheek bones come down from parents, that ethnology fully attests the phenomena of reproduction, that harmony and comfort in domestic life can be attained if we confine marriages to the same caste." This is the whole science of caste. To me it has always been a matter of surprise that the arguer should fail to see that the real force of the argument is against him. He fails to see that one who bases caste on merit includes and not excludes heredity. If heredity really makes it impossible for a child begotten by a Vaish father of a Vaish mother to acquire the intellectual attainments of a child born of a Brahman father of a Brahman mother heredity has nothing to lose and acquisition has nothing to gain if caste is based on merits. But if it be possible for a man born of Khashtriya parent to be an acute thinker and a philosopher it is a proof positive that humanity is to be determined not by heredity alone but by heredity plus acquisition and it is not impossible to conceive that

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the element of acquisition might in time overpower and outwit heredity. It would appear at a glance however and such is the grim humour of it that the advocates of merit have a greater faith in heredity than its avowed priests. For if you have a firm faith that a Sudra cannot learn Veda why make a rule where according to your faith none is required. Let him open Veda and he will, if your theory be correct, himself shut it up and return a disappointed suitor of the hand of God.

The Aryan Brotherhood of Bombay is quite right when they say that the caste system is directly and indirectly responsible for the huge mass of ignorance and illiteracy which has always existed in this land because its tendency is to restrict knowledge to the chosen few and it puts obstacles in the way of gaining wider knowledge. A powerful critic of the brotherhood says, "The Srutis were the only sealed books to the Sudras" and to further strengthen his criticism the same critic goes on to say, 'Look at the student rolls of public schools and colleges, look at children in the village *patshalas*, do you find any mischievous trace of the caste system throwing obstacle to enrolment as pupil and shining as brilliant students. A Sudra of the lowest birth has all the privileges of a Brahmin student.' With regard to the first portion of the criticism it may be said that it is a curious seriousness of thought which prompts the critic to use the word '*only*.' You deprive a man of the very life-spring of all knowledge and all thought, you do not let him feel the immediate presence of God and draw near to Him as a child to his father, you put a screen between a man and his Maker and yet you seem to imagine that it is no great drawback to his budding life! As regards the second portion of the criticism it is respectfully submitted that such is no doubt the state of public schools but not because of you but inspite of you. It is not due to the magnanimity of the upholders of caste system that a Sudra sits with a

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Brahman in public schools. It is due to the salutary influence of English education and to the advent of British rule that such is the system in vogue in our schools and colleges. One of the upholders of this inhuman institution—I mean Pandit Madan Mohan Malaviya—is in charge of the Hindu University scheme and we find on page 29 of his Prospectus that the University will comprise—

"A Vaidik College where the Vedas, Vedangas, Smritis, Darsanas, Itihases and Puranas, and other departments of Sanskrit literature will be taught. An astronomical and meteorological observatory will be attached to the Jyotish section of the Vedangas, and will form a part of this college.

N. B.—This College and all religious work of the University will be under the control of those who accept and follow the principles of the Sanatanadharma as laid down in the Sruti, Smritis, and Puranas. Teachers of Religion will be trained and examined here. *Admission to this college will be regulated in accordance with the rules of the Varnashramdharma. All other Colleges will be open to students of all creeds and classes. The secular branches of Sanskrit learning will be taught without restriction of caste or creed.*" And we all know that the rules of Sanatanadharma Varnashramdharma are summed up in the now notorious couplet स्त्री शूद्रौ न धीयताम् The woman kind and the Sudras shall not read. In fact it is amply clear from our conduct in the dead past and our doings in the living present that we are too magnanimous to admit the *Sudras* to the portals of learning.

It is no use, therefore, mincing matters. We should frankly acknowledge the wrongs that we have done to our brethren the Sudras and we should courageously undo what we have done and heal the many wounds that we have inflicted upon the hearts of these sons of God. Much of what Hegel has said is perhaps destined to remain ungrasped by humanity but he never spoke so clearly and

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so prophetically as when he wrote in his "History of Phiosophy":—"Instead of stimulating the activity of a soul as their (the distinctions of caste) centre of union, and spontaneously realising that soul,—as is the case in organic life,—they petrify and become rigid, by their stereotyped character condemn the Indian people to the most degrading spirtual serfdom.....We are met in India by the peculiar circumstance that the individual belongs to such a class essentially by birth, and is bound to it for life. All the concrete vitality that makes its appearance sinks back, into death. A chain binds down the life that was just upon the point of breaking forth....This arrangement is fixed and immutable and subject to no one's will. All political revolutions, therefore, are matters of indifference to the common Hindu, for his lot is unchanged." pp. 151—161. In summarising the influence of the Christian Church on Science Lewes says in his History of Philosophy, "The disastrous influence she (the church) exercised on Letters and Science may be estimated by the simple fact that, during the centuries of her undisputed dominion, not a single classic writer, not a single discoverer whose genius enlarged the intellectual horizon, not a single leader of modern thought arose to dignify her reign. The darkness of the Dark Ages was deepest when the power of the Chruch was least disputed; the darkness began to break when in the eleventh century the doctrines of the church began to be called in question, the dawn was cœval with insurrection." More or less akin to this influence of the church upon Letters and Science in Europe has been the effect of caste upon India once the home of Sciences and Letters. Surely the darkness of the Dark Age of India is nowadays deepest because the sway of caste system is universal throughout the length and breadth of our beloved country. Swami Dayanand has broken the fetters of her chain but nothing short of an insurrection will bring about our much coveted dawn.

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER VI.

"Ethics of the Mahabharata."

The *Mahabharata* is a great Hindu Epic which throws a flood of light on the development of ethical ideas in ancient India. As the term implies, it treats of the history of the kings of the family of *Bharata*, the son of *Dushyanta*, the hero of the famous drama of *Shakoontala* composed by Kalidasa, the prince of Indian poets. The Kauravas and the Pandavas had the honour to belong to this illustrious family, which after the great disastrous war became practically extinct and with it set the glorious sun of Vedic religion and learning. Tradition ascribes the authorship of this book to *Vyasa* and it is divided into eighteen chapters, each of which is called a *Parva* named after the incident narrated in that particular chapter. The following are the names of the *Parvas*.

1. *Adi-parva*—in which a commencement is made to narrate the history of the Pandavas and Kauravas.

2. *Sabha-parva*—in which is given an account of the three well-known meetings.

3. *Vana-parva*—in which is described the life in the forest led by the Pandavas.

4. *Virata-parva*—in which is narrated the kind of *in-cognito* life led by the Pandavas at the palace of king Virata.

5. *Udyoga-parva*—in which is given the account of the life-and-death struggle carried on by the Pandavas to regain their kingdom from the usurpers.

6. *Bhishma-parva*—which relates the history of the

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war waged by Bhishma with the Pandavas.

7. *Drona-parva*—wherein Drona assumes the command and fights with the Pandavas.

8. *Karna-parva*—which relates the fight fought by Karna.

9. *Shalya-parva*—in which the account of the fight by Shalya is given.

10. *Sowpteek-parva*—wherein *Ashwathama's* night siege is described.

11. *Stree-parva*—a chapter of mourning by the wives of Kauravas.

12. *Shanti-parva*—describes the times of peace.

13. *Anushasana-parva*—wherein is given the advice of *Bhishma-pita* to the Pandavas.

14. *Ashwa-medha-parva*—describes the Ashwamedha sacrifice of the Pandavas and their victory.

15. *Ashrama-vaseek-parva*—describes the forest life of Dhritarashtra and Vidura.

16. *Mowsala-parva*—describes the miracles of a pounder.

17. *Maha-prasthanika-parva*—narrates the readiness of the Pandavas to go to heaven.

18. *Swarga-rohana-parva*—describes their ascent to heaven.

A critical study of the book as a whole enables a student to realise the economic, political, intellectual and religious condition of the epic age of the Hindu history and though there are many episodes and philosophic disquisitions scattered all over the book, to an ethicist, the study of Vana-parva, Udyoga parva, Shanti-parva and Anushasana-parva affords food for reflection. Brushing aside the mythical cobwebs ingenniuosly spun by the poet and extricating oneself from the labyrinth of poetic imagi-

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nation and speculation, one can feel the permanent impressions left by moral philosophy on the characters of this great Hindu epic.

The *summum-bonum* of the Indian philosophers was the ultimate union of the human soul with the Divine and for this union renunciation of the world was by some considered an absolute necessity. But it was held by another set of thinkers that this attainment was compatible with the life of righteousness led in this world and that there was no need at all for the giving up of all connections with the worldly activities. The Mahabharata and pre-eminently the Bhagavadgita preach in quite unequivocal terms this philosophy of action. It must, however, be admitted that there are some *shlokas* which propound a diametrically opposite view, *viz.*, that of renunciation. Krishna, the towering personality and Yudhistira, an embodiment of piety and Righteousness are very interesting characters. Every episode and every character has its own moral to point. The contrast between Yudhistira and Duryodana, Vidura and Shakuni, Bheema and Dushasana and Karna and Arjuna is as remarkable as it is striking. The life of every character is full of grand lessons and every reader can take a leaf out of the life-history of these wonderful personages and chalk out a path of righteousness for himself.

Bheeshma's frankness, his discharge of duties for duty's sake, his unflinching devotion to truth and God; Yudhistira's love of truth, his equanimity of temper in times of difficulties, his simplicity of character even at the zenith of material prosperity and his gentle words which would turn away the wrath of Bheema and Arjuna; Bheema's gigantic strength never used like that of a giant, his reverence for preceptors and elders; Arjuna's keen penetrating intellect, his perseverance and steadiness and his love of righteousness and dutiful behaviour towards Krishna; Krishna's diplomacy coupled with tact and in-

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telligence, his loyal adherence to the cause of righteousness; Droupadi's fortitude, her skill in the management of household affairs, her counsels of wisdom to her husband and her courage in times of difficulties are all remarkably illustrated in this epic. In direct contrast to these, the treachery, the want of foresight, selfishness, the spirit of self-agrandisement and deceit, perjury, and chicanery which formed the weapons offensive and defensive of the Kauravas are also noteworthy. The civil war gave a death-blow not only to the family of Kurus but also gave a set-back to the civilisation and progress which was the outcome of Vedic religion and philosophy.

In the *Vana-parva*, the Rishi *Markandya* gives the following piece of advice to the Pandavas.

"Love all sentient beings ; Speak the truth ; Be humble ; Control your passions ; As Kings work for the welfare of subjects ; Propitiate gods and fathers ; Abandon pride ; Attain purity of speech and action without which there can be no penance ; He who speaks wisely and acts wisely is a saint. Love righteousness. Be straightforward and courageous."

In the same *parva* we come across the following dialogue between Yaksha and Yudhishtra :—

Yaksha asks questions and Yudhishtra replies.

Q.—What is the eternal *dharma* ?

A.—The attainment of emancipation from the turmoils of the world by leading a virtuous life.

Q.—How can fame be attained ?

A.—By means of discriminate charity.

Q.—What is the key to heaven and happiness ?

A.—A life of rectitude and truthfulness.

Q.—Which is the best way of earning money ?

A.—Honesty and straightforwardness in our dealings.

Q.—Which is the best wealth ?

A.—Knowledge.

Q.—Which is the best acquisition ?

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A.—Acquisition of good health.

Q.—Which is the best happiness ?

A.—Contentment.

Q.—Which is the virtue of Virtues ?

A.—Mercy.

Q.—Whose company is to be sought ?

A.—The company of the pious.

Q.—Which man is the beloved of all ?

A.—A man free from egotism and selfishness ?

Q.—How can man become happy ?

A.—By abandoning greed.

Q.—What are penance, forgiveness, knowledge and mercy ?

A.—Discharge of legitimate duty is penance. Love of truth is knowledge. Wishing the good of all is mercy.

Q.—Who is a good man ?

A.—One who day and night thinks of doing good to others.

Q.—Define charity, wisdom, folly, fate and cruelty.

A.—Protection given to sentient beings is charity.

Knowledge of *dharma* is wisdom.

Ignorance of God is folly.

Fate is the resultant of good deeds and good disposition.

Speaking ill of others is cruelty.

Q.—Who goes to hell ?

A.—He goes to hell who having wealth does not make proper use of it ; he goes to hell who does not revere the Vedas, the elders and other Sat-Shastras.

Q.—What gives real Brahminhood ?

A.—A man does not become a Brahmin by the mere study of the Vedas and by the mere fact of his having been

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born in a noble family. But it is good character alone that makes him a Brahmin. A man, though he be a profound scholar of the Veda, is worse than a *Shudra* if his behaviour be not in conformity with the rules of good conduct.

In the Anushasana-parva, Bheeshmacharya gives the following piece of advice to the *Pandavas*.

"It is the sacred duty of the Khshatriyas to fight bravely and die for the cause of righteousness."

Speaking of the attributes of a King, he says :—

"A King must govern according to the strict rules of equity, he must look upon the subjects as his own children, he must be active, a lover of truth, his justice must be seasoned with mercy, and he must be liberal-minded and must be a patron of learning."

As for the subjects he says :—

"They must be prepared to die for their King and Kingdom and they must be strictly loyal to the King and his Government."

Action versus Fate :—Industry and labour alone are to be depended upon. There is nothing like *fate*. Fate means nothing more than the result of the actions done in the past birth. If the actions are good, fate will be good. We must be doing good deeds so that, at least, in our future birth we may be happy.

Penance, he adds, consists in compassion and love of truth and in doing good to others. Mere fasting and subjecting the body to pain can never be penance.

Duties of Students :—Speaking of these, he says, "Revere and have implicit obedience to, the preceptors and parents. A teacher is in many respects superior to parents inasmuch as he gives one spiritual and mental strength.

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Characteristics of Dharma.—Of these, he observes, that *Daya*—mercy—is the basis. Loving others as ourselves and good conduct are the essentials.

Speaking of God, he says—

"God is omnipresent and omniscient. He is the Merciful Power and Supporter of the Universe. We are all 'images of God.' We should attain purity of mind, speech and strive to attain Him. Our vicious deeds take us far away from this fountain of bliss. Love Him with all thy heart."

Bheeshmacharya's advice is in itself a treatise on ethics. We have above given only a few extracts. With such noble words on his lips he is said to have shook off the mortal coil. Next to Shree Krishna he stands in the whole Mahabharata as the great propounder of moral philosophy. Yudhistira in an admirable way sums up the truth. In his exile he addresses the queen.

"धर्मं चरामि सुश्रोणि न धर्मं फल कारणात्
धर्मं वाणिज्य को हीनो जघन्यो धर्म वादिनाम्"

"I follow *Dharma* not because I see any immediate profit from it but from a conviction that virtue is to be followed for its *own sake.*"

The following *Shloka* from the Mahabharata is indeed memorable.

"न जातु कामान्न भयान्न लोभाद् धर्मं त्यजेत्
जीवितस्या पिहेतोः ॥
धर्मो नित्यः सुखदुःखे त्वनित्ये जीवो नित्यस्तस्य
हेतुस्त नित्यः ॥"

"Give up not righteousness for greed or fear,
Or for desire or for even life's dear sake.
Eternal's virtue, pain and pleasure fleeting,
Fleeting is life, but not the soul divine."

(*Mr. C. V. Vaidy's rendering*).

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THE LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand, M. A.)

(Continued from our last issue).

The moral precepts of Budha are but a mere repetition of our own Yamas and Niyamas. The Ten Commandments of Moses are more or less repetitions of the ten Laxanas of Dharma (essentials of religion.) The Quran contains similar precepts. The threefold division of sin as given by the Parsi Scriptures comes to us as if it were our own. The theory of Satan and sin can be traced from the Quran and the Bible back through Zend Avesta to a beautiful allegory in the Veda. (139) Similar is the theory of some of the modern Hindu sects. The Papa Purshya of the Vam Margis is the prototype of the Semetic Satan. In the same way the Cosmology of different religions can be traced back to that of the Veda. Verily the Vedas are the original fountain head in which the various brooks and streams have taken their source. It may further be added that even as the real leader of men is free from all bias and ill-feeling so the true Revelation Veda is free from all sectarianism. "Just as the language of the Veda furnishes a unifying bond between the different Aryan, Semetic and Dravidian groups of languages so does the subject matter (called *Devta* in Vedic literature) of the Veda supply a much needed unifying bond between all the various conflicting sectarian creeds and faiths, whether of Indian, Iranian or of Judaic origin. The Brahman's Brahma, the Parsi's Asura, the Jew's Jehovah, Adam, Abrahim, &c; and the Siva of the Saivite, the Vishnu of the Vaishnava, the Sachiar Aditi of the Shakta, the Ganpat of the Ganpatya, the Surya of the Suryas, the Agni of the Fire-worshipper, the Vrishabha (Basawa) of the Lingayats, all of these and many more are found in the Veda in their pure original significations devoid of any deprecatory or disparaging ideas

(139) The Rig Veda I. 32. For full discussion see the Fountain-head of Religion by Rai Ganga Prashada, M. A.

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or associations attached to them by later generations. This shows that the Veda is not, as is commonly supposed, the book of any one sect, people or nation ; but that it is the sacred scripture of the entire human race. The Brahman, the Parsi, the Jew, the Christian, the Mahomedan, all can derive inspiration from the universal unsectarian pages of the Veda, as it belongs to all of them. It belongs to the European as much as to the Asiatic, to the West as much as to the East." (140).

It has been stated that the great religions of the world preach the same moral ideals. The loftiness of these ideals may be seen from the following taken from Manu : "Ten fold is the path of Dharma. Forbearance, forgiving, control of mind, avoiding theft, cleanliness, mastery over senses, thoughtfulness, acquirement of knowledge, Divine truthfulness and eschewing of anger are the ten signs." That the oldest code should preach so high and lofty moral ideals makes the case for evolution a hopeless one. Evolutionist believes, "But times have changed and ethics has become very different with passing decades. Our civilisation has resulted in a developement of human sympathy as an emotional outgrowth of necessary altruism.....As we look back over the long series of stages leading to our own system of conduct the most striking feature of history is increasing power of Self-control or inhibition " (141).

History, however, refuses to support this theory. The morals of a society are reflected in its literature. If we try to study, for instance, the Society of the ancient Aryans of India, through their literature, we shall find them having attained a wonderful loftiness. The great evolutionist Dr. Wallace after reading the beautiful episode of Savitri in the Mahabharta of R.C. Dutt declares, "No one can read his (Dutt's) beautiful rendering without feeling that the people

(140) The Vedic Magazine Vol I, No. 8.

(141) Doctrine of Evolution by Crampton, P. 287.

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it describes were our intellectual and moral equals."(142) But when we remember that Mahabharta is after all a product of a dark age in the Aryan history, that it depicts a period when the high ideals had already been forgotten, when people intoxicated with the pleasures of wealth and Power had bidden farewell to 'Dharma' we feel ourselves on a firmer ground to renounce the Evolution Theory. To have a real idea of the achievements of the ancient Aryans in the realm of Ethics we shall refer to the Ramayan and other earlier works. Here is a picture of society during the days of *Dashartha* :—

Each man contented sought no more,
Nor longed with envy for the store
By richer friends possessed.

* * * *

None deigned to feed on broken fare
And none was false or stingy there.

* * * *

And none was faithless or forsworn,
A braggart or unkind.
None lived upon another's wealth,
None pined with dread or broken health, or dark disease of mind.
High souled were all, the slanderous word,
The boastful lie were never heard.
Each man was constant to his vows.
And lived devoted to his spouse,
No other love his fancy knew,
And she was tender, kind and true. (143)

With the above may also be read the following "Oh Rishi, in my land there is neither a thief nor a miser, neither a drunkard nor an irreligious person. There is not a man who is false to his wife and a woman is not here that is unchaste." (145).

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(142) Social Environment and Moral Progress, P. 10.

(143) The Ramayan Canto VI (Griffith's Translation).

(145) The Chhandogya V. ii. 5.

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What is given above may well be contrasted with the following picture of Modern European society as painted by some Western Poets.

Are there no wrongs of nations to redress
No misery-frozen sons of wretchedness ;
No orphans—homeless, straining with their feet
The very flag-stones of the wintry street
No broken hearted daughters of despair ;
Forlornly beautiful to be your care ?
Is there no hunger, ignorance or crime ? (146)

Again—

What of men in bondage toiling blunted
In the roaring factory's living gloam ?
What of cradled infants starved and stunted ?
What of woman's nameless martyrdom ? (147)

And again :—

Why do they prate of the blessings of peace ? We have made them a curse.
Pickpockets, each hand lusting for all that is not its own ;
And lust of gain, in the spirit of Cain, is it better or worse
Than the heart of the citizen hissing in war on his own heathstone ?

* * * * * *

Peace sitting under her olive, and slurring the days gone by ;
When poor are hurdled and hustled together, each sex like swine.
When only the ledger lives and when only not all men lie ;
Peace in her vineyard—yes !—but a company forges the wine.

(146) T. L. Harris.
(147) Mothilde Blind.

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And the vitriol madness flushes up in the ruffian's head.

Till the filthy by-lane rings to the yell of the trampled wife,

And chalk and alum and plaster are sold to the poor for bread,

And the spirit of murder works in the very means of life,

And sleep must be down arm'd for villanous centre-bits,

Grind on the wakeful ear in the hush of moonless nights.

While another is cheating the sick of a few last gasps as he sits

To pestle a poisoned poison behind his crimson lights

When a Mammonite mother kills her babe for a burial fee.

And Timour Mammon grins on a pile of children's bones.

Is it peace or war? (148)

Thus it is clear that the progress enunciated so boldly by the evolutionist is a mere vision, a day dream. How is this high achievement in morality to be explained except on the theory of revolution? Do not those whose morals were so lofty themselves declare that the basis of their conduct is the principles laid down in the Veda?

As there has been no progress in the morals of man—changes backward and forward like the swing of a pendulum, having always occurred—so there are no signs of any progress either in the mental power or in the actual achieve-

(148) Tennyson Maud.

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ments of human mind. (149) This is admitted by most of the students of the ancient civilizations and ancient records.

Wallace speaks of the Egyptian civilization in the following strain : " for our present purpose, however, the Egyptian civilization is important, because it presents us with the most definite proof of the attainment of a high degree of what is specially scientific attainment at the very dawn of historical knowledge. This is well exhibited by that most wonderful work of constructive art—the great pyramid of Gizeh—which though not quite the earliest, is the largest and most remarkable of about seventy pyramids in various parts of Egypt. The internal structure of this pyramid is its most interesting feature, because it shows clearly that it was designed to be not only the

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(149) It is interesting to note that the theory of Evolution fails to explain the presence of certain faculties in man. For instance the Faculty of Mathematics which is as ancient as any other in the history, would have no bearing whatsoever on the 'struggle for existence.' The Hindus, who latterly became the teachers of the Mohammedans in this Science, could not withstand their onslaughts in the battiefield. The Romans fell before the 'barbarian' Tuetons notwithstanding the fact that the latter knew little of Mathematics. Similarly the artistic faculty of the ancient Grecians so well developed could not save them from the attacks of the Romans who were much their inferiors. Though Italy produced many artists in the 16th century, yet she was only the battle ground of contending foreigners, now serving one master, now another. The case of musical faculty is similar. Huxley is reported by Wilfred Ward to have said:—" One thing which weighs with me against pessimism, and tells for a benevolent author of the Universe is my enjoyment of scenery and of music. *I do not see how can they have helped in the struggle for existence.* They are gratuitous gifts." (Italics are ours). That men do not owe these powers to Evolution is also supported by the fact that the difference of the degrees in which these powers are found in various men is very great. Were they a result of the struggle for existence the difference would not be so marked. No sparrow for instance differs much in intelligence from an average bird of its class.

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tomb of the King who built it, but also a true astronomical observatory, during his life." (150)

Of India the same writer says: "Accompanying this fine literature and moral teaching in ancient India was a civilization equal to that of classical races, in grand temples forts and palaces, weapons and implements, jewellery and exquisite fabrics. Their architecture was highly decorative and peculiar and has continued to quite recent days."

The ruins, he adds, "show an originality of design, a wealth of ornament, and a perfection of workmanship equal to those of any other buildings in the world." (151)

Others too are very eloquent in praise of Indian architecture. Says one: "The ancient Hindu sculpture can boast of an almost unrivalled richness and beautiful minuteness of floral ornaments which claim and excite our warmest admiration." (152)

Another says, "The natives of that country (India) have carried the art of constructing and ornamenting excavated grottoes to a much higher degree of perfection than any other people." (153)

A third adds: "In the richness of decoration bestowed on their plasters and among other things in the execution of statues resembling caryatides, they (Hindus) far surpass both those nations (Greek and Egyptian)." (154).

Dr. Forbes Watson says: "The study of Indian art might in numberless ways improve the character of the everyday articles around us (Englishmen)." (155)

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(150) Social Environment and Moral Progress, pp. 17—18.

(151) Ibid p. 15.

(152) The Hindu Mythology, Preface p. VII.

(153) Geographical Ephemerides Vol XXXII. p. 12

(154) Prof. Heeren quoted in the Hindu Superiority, p. 392.

(155) The Hindu Superiority, p. 404.

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As regards iron-manufacture, Professor Wilson says, "Casting iron is an art that is practised in this manufacturing country (England) only within a few years. The Hindus have the art of smelting iron, of welding it, and of making steel, and have had these arts from times immemorial" (156).

The same learned writer says :—" They had acquired remarkable proficiency in many of the ornamental and useful arts of life." (157)

The Hindus were perfectly well-acquainted with the constituents of gun-powder—sulphur, charcoal, and saltpetre—and had them all at hand in great abundance. (158) They used Areoplanes (159) probably railways (160) and appear to have known tricycles (161). So wonderful " was the mechanism of their Maya Sabha, which accommodated thousands of men that it required only ten men to turn and take it in whatever direction they liked " (162)

" Their surgery is as remarkable as their medicine" (163) " A special branch of surgery was devoted to rhinoplasty, or operations for improving deformed ears and noses and *forming new ones*, a useful operation which European surgeons have borrowed." (164)

" Their chemical skill is a fact more striking and more unexpected " (165)

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(156) Mill's History of India, Vol. II, p. 47.

(157) Mill's History of India Vol. II. p. 233.

(158) Wilson's Essays, Vol. II, p. 302

(159) The Pushpak Viman, of Ramayana.

(160) Kulyat Arya Musafir, p. 419, where reference is made to one of the edicts of a Raja who ruled 4000 year back. The edict runs as follows : " No wood should be burnt in the smoke carriage. But instead pit coal should be used."

(161) The Vedic Magazine, Vol. VIII, pp. 7—9

(162) For American critic quoted in Hindu Superiority, p. 376.

(163) Elphinston History of India, p. 145.

(164) The Indian Gazetteer quoted in the Hindu Superiority, p. 304.

(165) Elphinstone do. do. p. 314

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Life and Consciousness in Trees.

(By Prof. Balkrishna, M.A., F.R.S.S., F.R.E.S., etc.)

Whether trees, plants, creepers, grasses, million and one things of the vegetable world should be counted amongst living or non-living beings is not a question of academic interest only. Men of a low civilization like ours may ignore the importance of this problem, but it is sure to occupy the supreme attention of the generations to come, because they will fully recognize that theirs is not the right to take life which an All-Wise, Merciful and Just God has bestowed upon millions of beings, they would behold the oneness of life from the smallest creeper to the biggest creature, they would realise the existence of soul in all beings and all beings in that Omnipresent Soul and hence they would desist from mercilessly taking life and also would invent methods for chemically producing means of sustaining life. Our ancestors recognised life and consciousness in the countless forms of the vegetable world. Their opinions on this point are scattered throughout the Sanskrit literature from which a few passages can be profitably quoted in this article.

(*i*) The *Sankhya Darshan* supplies us a most convincing proof of the life and consciousness in trees. In Book V. Aph. 121-2 we read :—

न बाह्यवृद्धि नियमो वृक्षगुल्मलतौषधि वनस्पतितृणवीरुधादीनामपि भोक्तृभोगायतनत्वं पूर्ववत् ॥ १२१ ॥

स्मृतेश्च ॥ १-२ ॥

"Knowledge of the external is not indispensable to constitute a Body : trees, shrubs, climbers, annuals, trees with invisible flowers, grasses, creepers, etc., *which have internal consciousness are, also, sites of experiencer and experience, as in the former case.* From the Legal Institutes the same fact may be inferred, *viz., that vegetables have bodies and are conscious though they are not moral agents.*" *Ballantyne.*

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(*ii*) In Ishwar Krishna's Sankhya Karika Aph. 53, we meet with the same evidence :—

अष्टं विकल्पं दैवं तैर्यग्योनं पंचधा भवति ।
मानुष्यं त्वेकविधं समासतोऽयं त्रिधा सर्गः ॥
पशु मृग पक्षि सरीसृप स्थावराणां भूतान्येव,
पंञ्चविधरतैरश्चः ॥

"The divine kinds of eight sorts, the grovelling is fivefold ; mankind is single in its class. This, briefly, is the world of Living Beings. Domestic animals, wild animals, birds, reptiles and fish and *vegetables* are the five grovelling kinds of beings or creatures."

(*iii*) Then Udayana in *Prithvi Nirupani* remarks that "trees, etc., the whole vegetable kingdom, show the phenomena of life, death, sleep, waking, disease, drugging. transmission of specific characters by means of ova, movement towards what is favourable and away from what is unfavourable like the known living beings."

वृक्षादयः प्रतिनियत भोक्तृपुधिष्ठिताः जीवनमरण स्वप्नजागरण रोग भेषज प्रयोग बीज सजातीयानुबन्धानुकूलोपगम प्रतिकूलापगमादिभ्यः प्रसिद्धशरीरवत् ।

The same *Udayana* notes that plants have a latent or dormant consciousness which is extremely dull :—

अति मन्दान्तः संज्ञितया !

(*iv*) Similarly one *Chakrapani* observes in the *Bhanumati* that plants though supplied with consciousness and life enjoy only a darkened consciousness.

वृक्षास्तुचेतनावन्तोऽपि तमश्छन्नज्ञानतया शास्त्रोपदेश विषया एव ।

(*v*) But the *Manu Smriti* contains the clearest logical statement of this principle.

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः पक्षिमृगतां मानसैरन्त्य जातिताम् ॥ ७ ॥

" *The soul is born as plant* owing to the sins committed by the body ; it becomes a bird or a beast for the sins of speech, and an outcast for the mental sins."

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Thus it is clear that the soul is actually born as rice, corn, etc., and is not a mere co-tenant with the jivas of the plants as seems to be propounded in some of the aphorisms of the Vedanta Philosophy.

Again in Manu Smriti Chap. I. 49 and 50 we read:—

तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।
अन्तः संज्ञा भवन्त्येते सुख दुःख समन्विताः ॥ ४९ ॥

एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः ।
घोरेस्मिन्भूत संसारे नित्यं सततयायिनि ॥ ५० ॥

"These plants which are surrounded by multiform Darkness, the result of their acts in former existence, *possess internal consciousness and experience pleasure and pain.* The various conditions in this always terrible and constantly changing circles of births to which created beings are subject, are stated to begin with that of Brahman, and to end with these plants."

(*vi*) The *Chhandogya Upanishad* supplies another incontrovertible testimony in support of this view: Chap. VI. III. 1-2.

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥ १ ॥

सेयं देवतेक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरुपे व्याकरवाणीति ॥ २ ॥

"Verily, of all these *living objects*, there are three sources, *viz.*, oviparous, viviparous and *sprouting objects. These three objects in the form of life* (Jivatma) I shall be manifest in various names and forms."

One other passage from the same Upanishad is remarkable in this respect (Chhand. V. 10. 6).

अभ्रं भूत्वामेघोभवति मेघोभूत्वाप्रवर्षति तइहव्रीहियवा ओषधिवनस्पतय स्तिलमाषा इति जायन्तेऽतो वैखलु दुर्निष्प्रपतरंयोयोह्यन्नमत्ति योरेतः सिञ्चति तद्भूयएव भवति ॥ ६ ॥

"Having been in the mist, he enters the cloud; having been in the cloud, he enters the rain (and falls down).

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Then he is born as rice or barley, herbs or trees, sesamum or beans, etc. From this point there is constant (tantalising) rise and fall. For whoever eats the food and begets offspring (the jiva) is there in that food and that seed."

(*vii*) We meet with the same evidence of life in trees in *Garuda Purana*. At the end of Chapter IV it is said :—

तस्य क्षयं फलं भुक्त्वा तत्रैवोत्पद्यते पुनः ।
यमाज्ञया महीं प्राप्य भवन्ति स्थावरादयः ॥ ६० ॥

वृक्षगुल्म लतावल्ली गिरयश्च तृणानि च ।
स्थावरा इति विख्याता महामोह समावृता ॥ ६१ ॥

कीटाश्च पशवश्चैव पक्षिणश्च जलेचराः ।
चतुरशीति लक्षेषु कथिता देवयोनयः ॥ ६२ ॥

एताः सर्वाः परिभ्रम्य ततो यान्ति मनुष्यताम्
मानुषेऽपि इव नीचेषु जायन्ते नरकागताः ।
तत्रापि पाप चिन्हैस्ते भवन्ति बहु दुःखिताः ॥ ६३ ॥

Having eaten their undecaying fruits they are born again. By order of *Yama* they return to the earth and *become unmoving and other creatures :* Trees, bushes, plants, creepers, rocky plants and grasses, these are spoken of as unmoving : *they have life but are enveloped in great delusion.* Insects, birds, animals and fish—such are eighty four lakhs of births. *All these have to be gone through before one attains manhood* and even in coming up to the human Kingdom, souls are born amongst low castes.

Speaking of the fruits of precarious actions in Chap. V. the same Purana says :—

कृमिकीट पतङ्गत्वं स्वर्णस्तेयी समाप्नुयात् ।
तृणगुल्म लतात्वं च क्रमशो गुरुतल्पगः ॥ ३६ ॥

'Who goes with his teacher's wife, goes to the condition of grass, bushes and plants." The same thought has been expressed in Manu XII, 58 and Yagyvalkya III, 208.

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In Chap. XVI. II the same Purana has again given an *order of evolution of a soul* which cannot but be admired for its boldness of assertion :—

स्थावराः कृमयश्चाज्ञाः पक्षिणः पशवो नराः ।
धार्मिकास्त्रिदशास्तद्वन् मोक्षिणश्च क्रमम् ॥ ११ ॥

"The unmoving things, worms, goats, birds, animals, men, righteous persons, thirty three deities and also the liberated—according to this order does the evolution of an ascending soul proceed."

(*viii*) But more than this, the phenomena of life and consciousness in trees have been most aptly described in the *Shanti Parva* of the Mahabharata :—

'All sorts of created things have four kinds of birth. They are viviparous, oviparous, *vegetables* and those born of filth.

'Trees sicken and dry up. This indicates that they have perception of touch. By sound of wind and fire and thunder, their fruits and flowers fall down. Sound is perceived through the ear. Trees, have, therefore, ears and do hear. A creeper entwines a tree all around. A blind thing cannot see its way. Therefore it is evident, that trees have vision. Again, trees have vigour and put forth flowers for good and bad smell of the sacred incense of all sorts. It is evident that trees have scent. They draw water by their roots and catch all sorts of diseases which can be cured by various operations. From this it is clear that trees have perception of taste. *They are subject to pleasure and pain. These facts clearly prove that trees have life. They are not inanimate.*' Chap. 184 Shanti Parva.

(*ix*) In the Nyaya Sidhanta Muktavali (न्यायसिद्धान्त-मुक्तावलि) which is a well-known book of the New Logical school and which very aptly summarizes the views of many old philosophers, we find one more convincing evidence of

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life and consciousness in trees. In Pratyaksha Kand we read the following :—

वृक्षादीनामपि चेष्टासत्वान्नव्याप्तिः न च वृक्षादीनां शरीरत्वे किं मानमिति वाच्यम्। अध्यात्मिकवायुसम्बन्धस्य प्रमाणत्वात्। तत्रैवं किं मानमिति चेत्, भग्नक्षतजरोहणादिना तदनुमानात्॥

"You say that trees, plants, etc., possess desire, experience pleasure and pain, hence your definition of a living being is faulty. What is your evidence for life in trees? Trees breathe in a mystic way—but breathing is a proof of life. But what is the proof of breath in trees? They grow when cut or injured like well-known living creatures, hence they have life." Here we have to go one step further for proving consciousness in trees. Breathing is necessarily connected with the existence of soul in a body, the trees breathe, hence they have soul (*Atma*), but the characteristics of *Atma* are affinity, repulsion, effort, pleasure, pain and knowledge or consiousness. Consciousness is the necessary attribute of a soul. This fact has been fully recognized by the word चेष्टा, Desire, that is, repulsion and affinity and आध्यात्मिक वायु, that is, breath having its source in the mystic soul.

(*x*). But a more scientific statement of the successive stages of the development and evolution of man and the existence of life in vegetables is to be found in the Brihat Vishnu Purana :

स्थावरं विंशतेर्लक्षं जलजं नवलक्षकं।
कूर्म्माश्चनवलक्षञ्च दशलक्षे च पक्षिणः॥
त्रिंशल्लक्षं पशूनाञ्च चतुर्लक्षं च वानराः।
ततो मनुष्यतां प्राप्य तत्तत्कर्म्माणि साधयेत॥
एतेषु भ्रमणं कृत्वा द्विजत्वमुपजायते।
सर्व्वयोनिं परित्यज्य ब्रह्मयोनिमतोऽश्नुते॥

"The individual soul before attaining manhood has to go through 20,00,000 forms of vegetables, 9,00,000 kinds of fish, 9,00,000 sorts of reptiles, 10,00,000 species of birds, 30,00,000 varieties of mammals and 4,00,000 kinds of monkeys.

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Having passed through these successive stages of evolution, a soul takes birth among *Dwijanmas*—Vaishas, Kshatriyas and Brahmans. Then by merit of specially good works, it leaves off its circle of births and deaths and attains to Brahmahood."

This passage is extremely wonderful, because it gives exactly the same order of evolution as has been established by the European evolutionists of to-day, because it separates monkeys from other mammals and names monkeys as the predecessors of man, because it establishes the memorable fact that a race of Darwins has already existed in India, more than this all because the author has so boldly given the number of species of the various orders of the animal kingdom, but this Herculean task has not been fully performed in this modern civilization.

(*xi*). Dr. Gananath Sen of Calcutta has supplied one additional evidence of life and consciousness in trees in his paper on the study of medical science in ancient India. He says : " In Botany, unfortunately, very scanty records have been left in the writings of Raghava Bhatta and Sarangdhara—an important section of which (*Upavanvinoda*) the humble writer of this paper had the honour of editing and translating some years ago. The informations contained in these books are numerous. *Plants have been called Sthavarjiva or fixed animals, and pleasure and pain have been attributed to them.*" (Compare in this connection the recent discoveries of *Plant Response* by the illustrious Dr. J. C. Bose of Calcutta).

(*xii*). Last but not the least is the incontestible evidence of the VEDA.

In Atharva Veda I. 6. 32 plants have been declared *breathing objects* :—

इदं जनासो विदथ महद्ब्रह्म वदिष्यति ।
न तत् पृथिव्यां नो दिवि येन प्राणन्ति वीरुधः॥

" The Great Lord by whose energy *the plants breathe*, is not in this world nor in the sky."

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Then in VIII. 7. 6. Atharva Veda, plants have been described as *living objects* :—

जीवलां नधारिषां जीवन्तीमोषधीमहम् ।
अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह हुवेस्मा अरिष्टतातये ॥

"The lively, by no means harming, *living herb*, the non-obstructing, up-guiding, flourishing one, rich in sweets, do I call hither (do I use) for this man's freedom from harm."

Thus it is more than clear now that plants have life and internal consciousness, that they experience pleasure and pain, that is, show all actions of life like the well known living creatures, though only in a subtle form. These ideas persistently permeate the whole Hindu Literature and have been boldly incorporated in our religious systems. To-day these lost truths are being re-demonstrated before the world by Dr. Bose of the world-wide reputation but as yet no practical results have come out of this demonstration, because the oneness of life has not been thoroughly realized by the people. The present generation would no doubt laugh at the idea of *Cruelty to Trees*, but we are sure it would occupy a prominent place in practical economics in no distant future.

———

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An Active Season.

Winter is everywhere a season of manifold activities, outdoor as well as indoor. Here it is no less. College hours are as usual busy but a much greater earnestness has been thrown into them by the approaching examinations as also by the season which is conducive to active work of all kinds. While otherwhere the student heads, in these days, are absorbed in their studies from morn till dewy eve and from eve till shivering morn again, here the case is quite different. The hours of study are the hours of study and the hours of play the hours of play alone. The unfailing punctual regularity of the machine forbids the roaming of thoughts from the immediate task. The Brahmacharis here are as sprightly in the playground and as much careful of masticating their food in the kitchen as ever you could find them. Regularity enforced or voluntary makes them do every thing wholeheartedly and saves them the mental worry which is so harrassing to the student outside at every moment. The unending task of utmost tediousness, the balancing of

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opinions at any one time whether to work or to play, to eat or to go to bath—and this is daily done by a vast majority of students outside, to no small cost to themselves—is here done for all at once by the unthinking bell which goes off at regular intevrals and leaves no choice to the indolent, the lazy, the croaking. Games and studies both gain enormously in pitch at the approach of the blessed winter. Games develop into a series of matches, and studies end in the examinations. Besides, this is the season of almost regular weekly short trips, the season again in which building work goes on apace.

A Curious Tournament.

The last Lohri day was the jolliest of all jolly days. It saw the clerks, the Brahmcharies, the teachers and the professors all assembled in the open ground to act in turn as players and spectators and spectators and players again. A number of matches having been arranged between the clerks and the teachers and the professors and the never-go-in Brahmcharies of the College, it was decided that all of them should be played out the same day. The play began with the cricket match between the professors and the collegiates. The professors batted first. Of the total score of about 78 runs Mr. Lahiri alone was responsible for about half the number. Of the rest of the players a large number played more or less equal game, there being only two for three who could not get time even to crack their eggs or in the new phraseology to eat their *rasgullas*. Now the students entered for batting. Here again fortune favoured the professors, for their bowling proved so good that the very best wickets of the students had to retire without having scored a run. The game over, it was found that the professors had no less than 25 extra runs in their favour. There was some clamour for the 2nd innings to be played out at once, but this had to be put off indefinitely. Thus the funny match between

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the students, who were, many of them, carefully chosen bad cricketeers, and the professors, either altogether innocent of the game or long out of practice, ended in favour of the latter. Next came the hockey match between the teachers and the clerks who, by the way, have, of late, been trying to organise a separate team of theirs. The play was a source of great pleasure to the spectators, on account of the extreme unsportsmanlike behaviour of both the teams, who, whenever the ball went near the goal, always managed to surround it like so many flies, around a piece of sugar. The game was won by the teachers who included among them the inexhaustible Mr. Lahiri and Vaidji. The third and the last match of the day was the football match between the students and the professors. The students who were much stronger in this play than in the previous one, won the game by two goals.

Dyal Singh College Tourists at the Gurukula.

The other day, Prof. Sathe, while on a flying visit to Dehra Dun, informed us that a party of the Dyal Singh College Tourists would be coming here on January, the 31st, to visit the Gurukula and also to play a game with the Brahmcharis. It was understood that there would be a Football match. Hearts were jubilant at the prospect of a match; when just at the hour of expectation a fair number of youngmen were seen marching towards the Pacca Dharamshala. Half an hour later the bell called out the whole of the Gurukula and soon after there was a great deal of choosing of sticks and demand of leg guards.

So it was as to be a hockey match. The game began rather at a late hour; and by the time the first half was over, it became too dark for the play to continue. Unavoidably, therefore, it had to be put off till the next day. The play was resumed on the morning at 9. The 1st half over, it was suggested by our friends that they would like to play another half. This too over, a tug-of-war match was held. And a very enjoyable time that we passed with our friends ended, as it appeared, too soon.

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We have purposely omitted the mention of the result of this little tournament, because in our opinion it would be wrong to make a proud exhibition of such small affairs. It would be belittling the strength of our friends, who counted among them only a very few players of hockey. It may be stated, however, that we won the three halves-hockey game by 16 goals to love (the number for each half being 6, 5 and 5) and the tug-of-war match without giving an inch of ground to our amiable opponents.

We are thankful to Prof. Godbole who was in charge of the tourists and to the tourists themselves for their having given us a good day's pleasure. Let us hope that this will act as a stimulus for our Lahore friends occasionally to come here and match their bats, and sticks and kicks with those of our Brahmcharis.

The Selection of Initiates.

The reader is aware that the 14th December last was the last date fixed for applications to reach the Governor. The selection came off on the 19th January when a large number of young children with their guardians came here to compete for admission to the institution. A minute examination of the children's mental and physical capacities which occupied about three days, resulted in the admission of 27, out of whom three are to be sent to the Kurukheshatra branch and the rejection of all others. These 'others' this year were very few. Well, the war, the sole cause of universal retardation and retrogression, in these days, may have poked in its nose even here. The young chaps who have now parted with their guardians, very likely for a long time to come, are trying to accommodate themselves to their new circumstances. Some cry and sigh for home, others keep silent and cast wondering looks upon the Brahmcharis, a few keep themselves in brilliant spirits; well, after a short time Munshiji will see his way to make them forget home or at least not to long for it.

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The Ganges.

In the beginning of the season the Gurukulites saw with wistful, longing and lingering looks the river, their constant companion, retire to a distance of about one mile from their quarters. The phenomenon had not been noticed for many years; for, every year in the late autumn, the thundering river on retiring for a term, used to leave a babbling rivulet hard by the Gurukula to serve the needs of the Brahmcharis and to sing them in low sweet tones that "if winter is come can spring be far behind?" The disappearance of this rivulet, this year, caused no small inconvenience and discomfort to the Brahmcharis. Thank Heaven, however, the period of water scarcity has ended. On account of the recent rains, on account of the closing of dams there at Hardwar, and on account of, to no small degree, the building of the Nand Lal—Winter—Gurukula—Ganges Canal, a pretty large stream has come here to stay, perhaps, till the thundering river and rolling waves once more make their appearance. In the meantime the authorities will have completed the further pitching of the banks; thus rendering the Kula safe against the inroads of the mighty river.

A Sad Death.

We are extremely sorry to have to announce the sad and untimely death here of Dr. Hari Chandji who was working here honourarily for the last few months. He had been, for long, suffering from a heart disease which lately assumed a very serious form. During the last month his condition had been daily growing worse. Dr. Hari Chand leaves no children behind him. We offer our deep sympathy to the deceased's young wife and other relatives.

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